







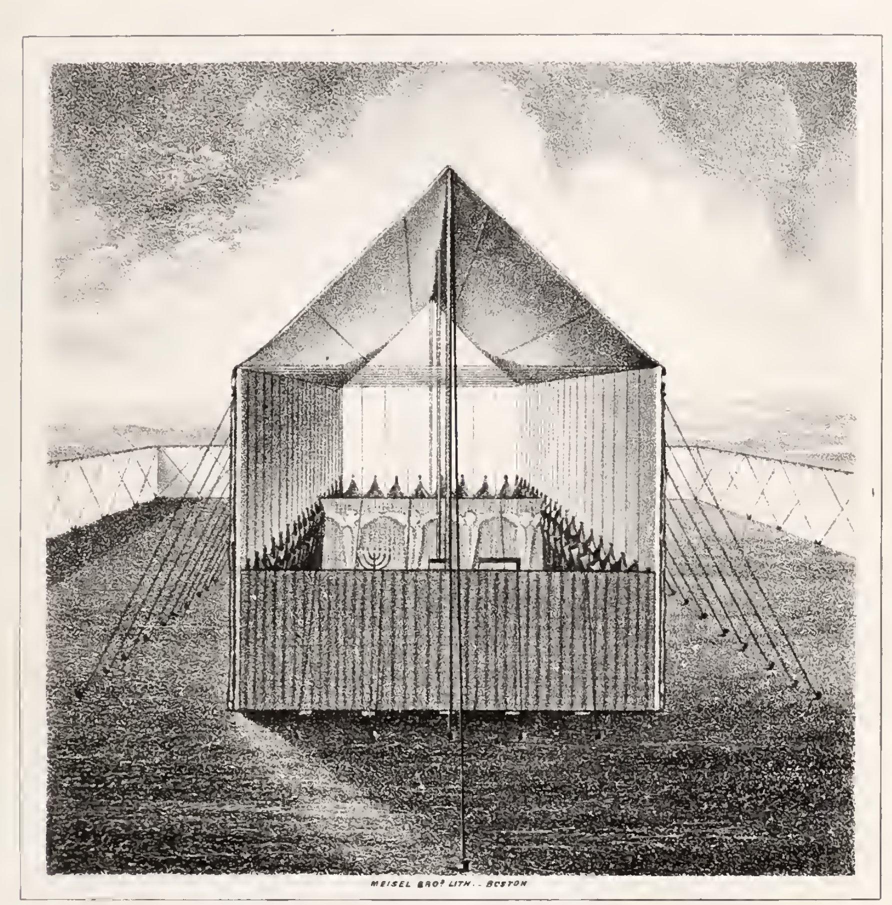


BEHOLD, THE TABERNACLE OF GOD IS WITH MEN.

AND

THERE WAS SEEN

IN HIS TEMPLE



EAST VIEW OF THE TABERNACLE.

THE ARK OF HIS TESTAMENT.

REV. XXI. 3, & XI. 19.

PL. 1 & 10.



SOLOMON'S TEMPLE;

INCLUDING

THE TABERNACLE; FIRST TEMPLE; HOUSE OF THE KING, OR HOUSE OF THE FOREST OF LEBANON; IDOLATROUS HIGH PLACES; THE CITY ON THE MOUNTAIN (REV. XXI.); THE OBLATION OF THE HOLY PORTION; AND THE LAST TEMPLE.

WITH

Twenty-one Plates of Sixty-six Figures,

ACCURATELY COPIED FROM DRAWINGS MADE BY THE AUTHOR.

BY

T. O. PAINE.

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LIST OF PLATES.



INTRODUCTION.

The House of Jehovah, built by Shelomoh, commonly called Solomon's Temple, was seen in vision, by Ezekiel and the Angel, fourteen years after its destruction, Ezek. xl. 1. This fact will be established in the following pages. So far as the author is aware, this is the first time that this truth has been discovered and made known. But, without a knowledge of it, no correct drawings of the Temple could ever be made. All those which the author has seen are about five times too wide, four times too high, and bottom upwards.

The first particulars of a description of the Temple are given in the First Book of Kings: a few more are added in the Second Book of Kings and in Jeremiah. The parts wanting in these three books are given in Ezekiel, and nowhere else in the world.

It is as if the writer of the Kings, and Jeremiah and Ezekiel, had examined each what the other had written, and then each supplied what the others had omitted. Thus, in Kings, many inside measures of the house are given, but no outside ones; while in Ezekiel the outside measures are supplied, together with some inside measures which were omitted in Kings: and, when all the measures are put together, they perfectly agree, and make one house.

In general, it is a truth which will be established by a hundred examples, that parts which are fully described in Kings are only mentioned in Ezekiel, and those which are only mentioned in Kings are fully described in Ezekiel. Thus it is barely mentioned in Kings that the Temple had courts, gates, altars, and little chambers; but no measures or descriptions are given of them: while in Ezekiel the courts, gates, and altars are minutely described, and the little chambers are shown to be watch-towers, three each side of each gate, Pl. XIII. and XV.; and are fully described and measured, with the distances between the groups and between each other, Ezek. xl. 7–10. So, on the other hand, two pillars — Jachin and Boaz — are minutely described in 1 and 2 Kings and Jeremiah, together with the porch in which they stood. The same porch is described in Ezekiel, with the bare mention of two pillars, one each side of it. But the length of this porch is given as twenty cubits in both places, bb', Pl. VII.; while the width in Kings is ten cubits, but in Ezekiel it is eleven cubits, 1 Kings vi. 3; Ezek. xl. 49. But in Kings the measures are taken from the inside of the house, outwards: while in Ezekiel the measuring begins at the east gate of the outer court, at a, Pl. XIII., and proceeds inwards, on the dotted line, to the house in the centre; thus from without inwards, and then into the house. Hence the width of ten cubits is an inside measure, gd', Pl. VII.; and eleven cubits is an outside measure, gb'. Hence the porch had a wall one cubit thick, $b'd'$. That it had a wall is further evident in that it had a gate (Ezek. xl. 48), which was six cubits wide, cc' (same); and, if there were no wall, there would be no need of a gate.

Jachin and Boaz must have stood on something, though nothing is mentioned as under them in Kings: but in Ezekiel the two pillars had bases, and their dimensions are given, five cubits, *ab*, *a′b′*, Pl. VII., Ezek. xl. 48; and six cubits, *be*, *b′e′*, Ezek. xli. 1; the sixth cubit, *b′d′*, being the same as the eleventh, causing the porch to project one cubit, *b′d′*, in front of the little wall, *uu′*, mentioned Ezek. xl. 47. (See Pl. VI.)

Finally, both Kings and Ezekiel often describe the same forms fully, as the holy of holies and the nave, Pl. VII. and X.; giving the same dimensions, with other particulars in common.

Besides, Ezekiel was to "show the house to the house of Israel, that they may be ashamed of their iniquities; and let them measure the pattern. And, if they be ashamed of all that they have done, show them the form of the house, and the fashion thereof, and the goings-out thereof, and the comings-in thereof, and all the forms thereof, and all the ordinances thereof; and all the forms thereof, and all the laws thereof: and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them," Ezek. xliii. 10, 11. But, if they knew nothing about the house, why should they be ashamed when they heard Ezekiel's description of it? Did not their shame arise because of the iniquities practised by them while their temple was standing? Ezekiel, who had seen the house standing, sees it again in vision, as he says; and describes it to his fellow-exiles, that they may remember the cause of their captivity. The Temple described by Ezekiel, therefore, is no future one, but Solomon's Temple seen in vision after its destruction. That it also represents a church of the Lord then future might be known from these last words of the prophet: "And the name of the city from that day shall be, JEHOVAH IS THERE," Ezek. xlviii. 35. But the establishment of this point does not fall within the design of the present work, which is simply and solely to answer this one only question: What were the forms of all the things described in this work? *How did they look?* The author does not profess to answer any other question; nor does he answer any other, except incidentally or by way of suggestion.

Now, since "the width of the house was upwards" (Ezek. xli. 7), or was widest at the top, being seventy cubits wide at the top (Ezek. xli. 12, *bb′*, Pl. IX., Fig. 1), outside, and twenty cubits wide at the bottom, inside (Ezek. xli. 2; 1 Kings vi. 2; *jj″*, Pl. IX., Fig. 2), thus since the house was widest at the top and narrowest at the bottom, hence all pictures of the Temple which represent it as widest on the ground, and narrower upwards, are bottom upwards.

That they are four times too high is because they are drawn one hundred and twenty cubits high, according to Josephus, who follows the not original description in Chronicles: whereas the house was only thirty cubits high inside, 1 Kings vi. 2; *jo*, Pl. IX., Fig. 2; and the porch-pillars were twenty-seven cubits high, *bg*, Fig. 3, Pl. IX.; leaving three cubits, *gh*, for the entablature. (See Pl. VI., VIII., X., and XVII.)

The house of the last Temple was similar to that of the first in being widest at the top; for Josephus says that "the front, height, and width were equal, — a hundred cubits each (*bf*, *aa′*, Fig. 4, Pl. XX.): but behind (*eaa′* stands behind *fbb′*) it was forty cubits narrower (*b″b‴*); for in front very like shoulders projected twenty cubits each side, *ab″*, *a′b‴*." — Jos. Jewish Wars, v. 5, 4.

It will be seen that the galleries of the first Temple also overjutted, or projected over, twenty cubits each side.

The House of the Forest of Lebanon, or House of the King, was similar to the Temple, Pl. XI.

The Tabernacle had a sharp roof; the angle at the ridge (*i*, Fig. 1, Pl. II.) being somewhat less than a right angle. It had not a flat roof, as generally drawn, after the not original description in Josephus. It was twelve cubits wide; and not ten, as Josephus makes it. In all the drawings that I have seen, the curtains of the Tabernacle are thrown on to it indiscriminately; roof and festooned curtains being piled upon the top without any order, and regardless of description. Pictures of Adam and Eve each side of a tree are on some. The planks are sometimes horizontal; and not "standing" or vertical, as stated in Exodus. Besides, the

cords are left out; and hence the building, as usually drawn, could not stand.

It was a neat little movable house of worship used in the journeyings through the wilderness, and had a brown goats'-hair tent for a roof (just such as are used at the present day in the East), and red sides and west end; these being covered with rams'-skins, the wool being on, dyed red, Pl. III. Four cubits at the bottom, inside, were draped with colored curtains, festooned up with blue loops on gold pins, Pl. IV.

But these are statements requiring the proof contained in what follows.

No testimony is admitted except that of an eye-witness.

Accordingly, Exodus is the only authority on the Tabernacle; the description there being given by Moses, who saw it in heaven, on Sinai. Josephus knew no more about it than any man at our day, aside from the description in Exodus.

Kings, Jeremiah, and Ezekiel are the only authorities on the first Temple. Josephus never saw it.

The First Book of Kings contains the only description of the House of the King. Nothing can be gathered here from Josephus, who never saw it.

But Josephus was the eye-witness in respect to the last Temple; and he is here the only authority noticed in this work.

It will be shown, however, that the last Temple must have been very much such a structure as he describes, and this from the four Gospels.

A description of each plate is given on the page opposite to it. The vignette is described in connection with the first plate.

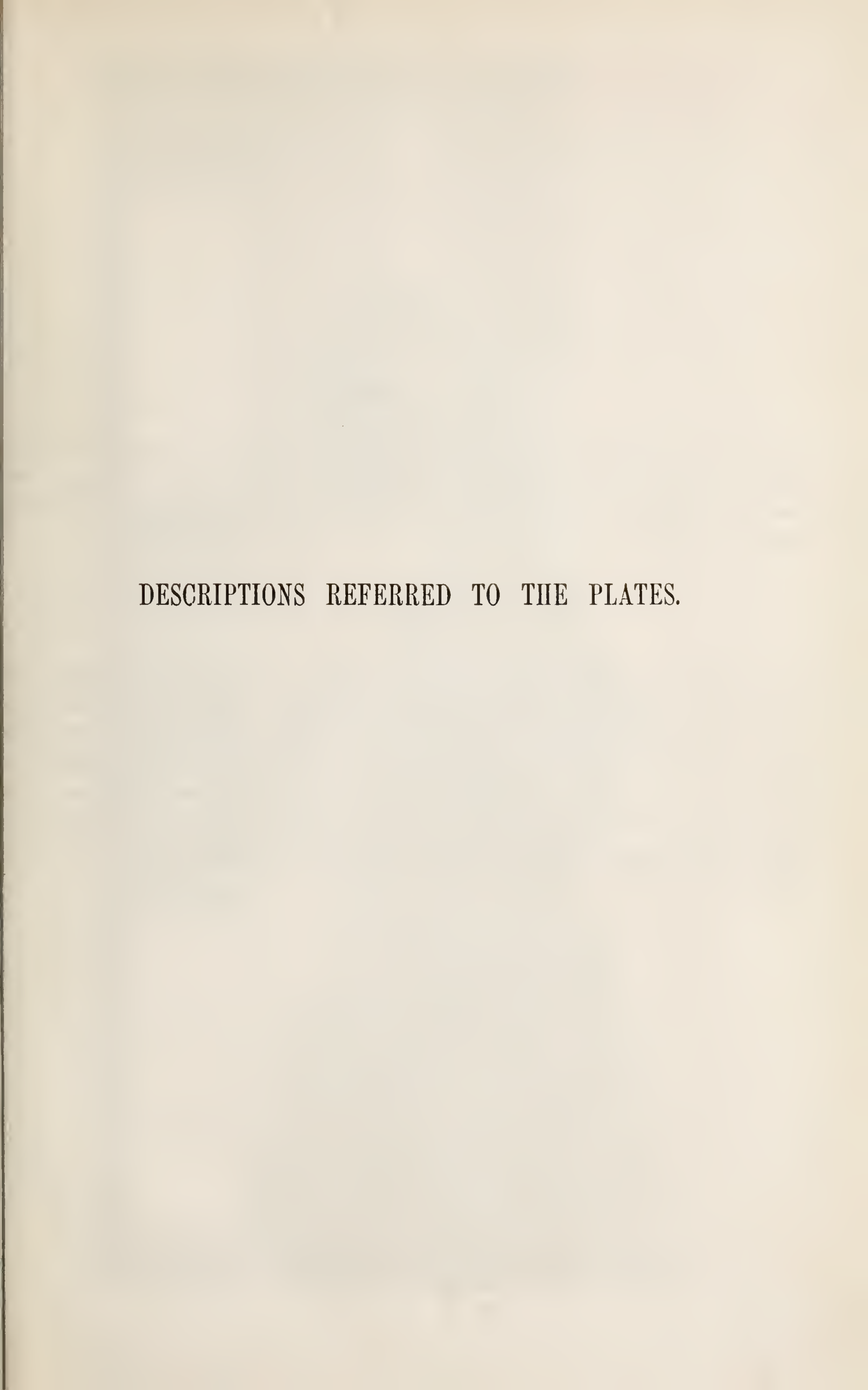
The text of the Sacred Scriptures is copied in its order, and is referred clause by clause to the plates. The plates also are distributed through the book, so as to be near their descriptions in the text. Josephus follows the Scriptures.

After a few pages, the author has translated the Hebrew and Greek original descriptions anew, to save time in comparing the English with the originals, and to avoid remarking upon inaccuracies of former renderings.

T. O. PAINE.

East Bridgewater, Mass., Jan. 12, 1861.





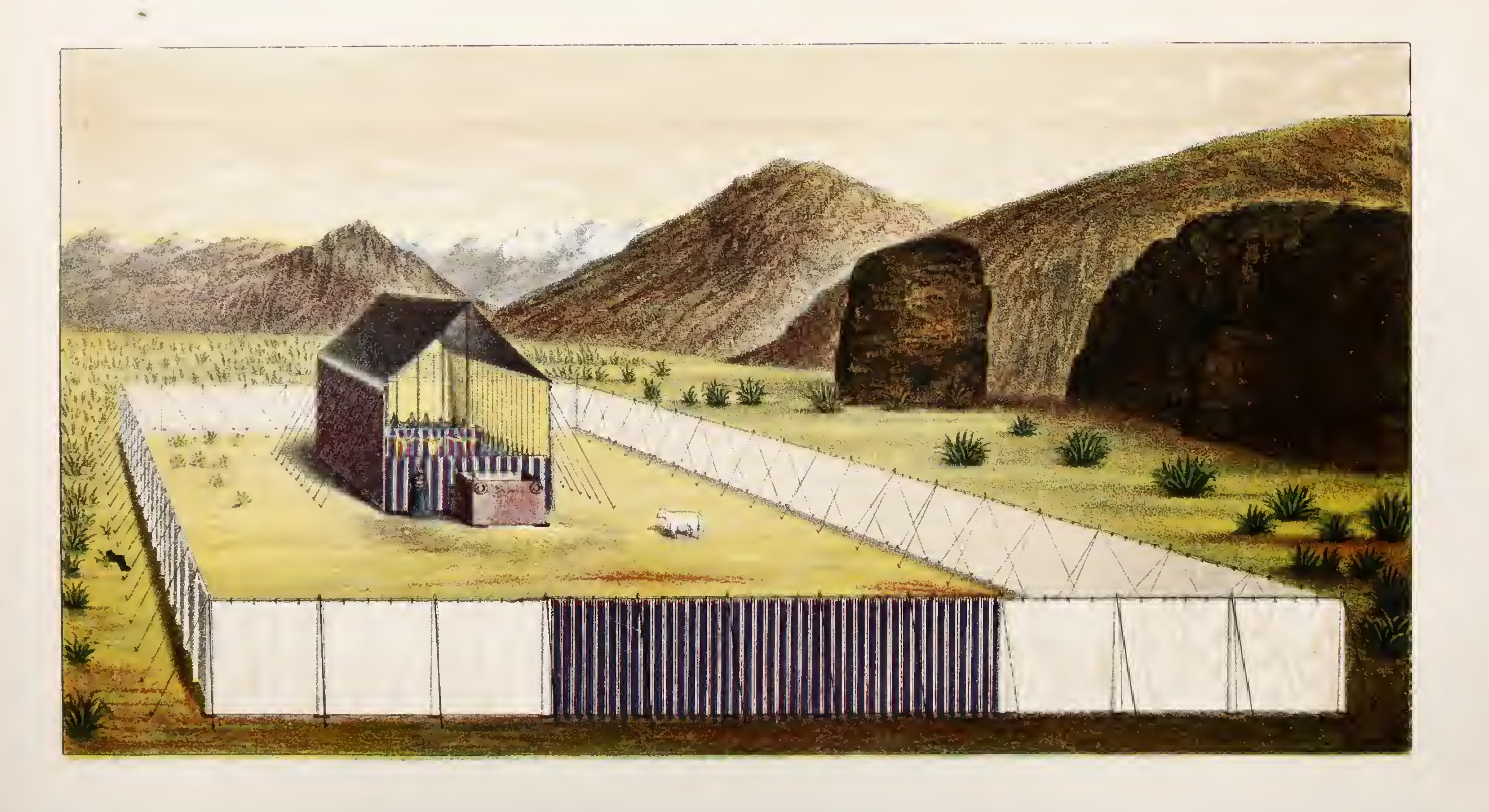
DESCRIPTIONS REFERRED TO THE PLATES.

VIGNETTE

Is an east or front view of the Tabernacle, covered with its sharp-roofed tent of goats'-hair cloth, in two thicknesses. The west gable shows a triangular opening. The front was all open above the door curtain. Cherubim are seen on the veil. Described, Exod. xxvi. 1–14.

Plate I.

Is the Tabernacle and its court. The Tabernacle is the sharp-roofed house: the court is the yard about it, included within the cloth fence. This was a little movable house of worship, used by the sons of Israel in their forty years' journey from Egypt to Canaan. Whenever they removed their own tents to another place, then they took this down, and moved it. It was first set up just over between the two mountains, at the foot of Sinai in the distance. The drawing of the natural scenery is from Philbrick's journal. The large stone on the right has Sinaitic inscriptions on it, Exod. xxvi.; xxvii.; xl.



TABERNACLE & COURT.

RANGE OF SINAI IN THE DISTANCE



THE TABERNACLE,

WITH

ITS FURNITURE AND COURT.

VIGNETTE, AND PL. I.–V. AND XIX., FIG. 1, AND XX., FIG. 9, 10.

THE ARK, PL. II., FIG. 4 AND IV.

EXODUS, CHAP. XXV.

10. "AND they shall make an ark (Pl. II., Fig. 4) of shittim-wood: two cubits and a half shall be the length thereof (*aa′*, Pl. II., Fig. 4), and a cubit and a half the breadth thereof (*ab*), and a cubit and a half the height thereof (*bC*)."

11. "And thou shalt overlay it with pure gold: within and without shalt thou overlay it (Pl. IV.), and shalt make upon it a crown (*C*, Pl. II., Fig. 4) of gold round about."

Rem. — This crown (little border) would keep the cover, or mercy-seat (*dee′*), from slipping off.

12. "And thou shalt cast four rings of gold for it, and put them in the four corners thereof; and two rings shall be in the one side of it, and two rings in the other side of it."

Rem. — These were rings, and not staples; for the term is the same where Pharaoh takes the ring from his own hand, and puts it on Joseph's hand, Gen. xli. 42. And since the rings were "cast," hence they were nothing but gold, and not wooden cleats overlaid with gold, as drawn in some pictures of the table of the Tabernacle. But the staves which were run into the rings were wood overlaid with gold; as now follows: —

13. "And thou shalt make staves of shittim-wood, and overlay them with gold."

14. "And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them."

Rem. — Since the staves were put into the rings after the rings were cast (ver. 12), hence the staves were as small at the ends as they were between the ends, and also as small as the rings; for otherwise they could not be slipped into the rings. Hence there were no parts of the staves, as the ends, larger than the rings, as drawn in some pictures.

Since, again, the ark was borne by the staves (ver. 14) and on men's shoulders (Num. vii. 9, compared with Num. iv. 4–6), hence the staves extended out far enough to rest upon their shoulders.

15. "The staves shall be in the rings of the ark: they shall not be taken from it."

Rem. — In 1 Kings viii. 8, it now reads: "And they drew out the staves." Better: "And the staves extended," that is, extended out from under the coverings which were over it, as seen in Pl. X.; for, whenever the ark was to be moved, there were three coverings spread over it: 1st, "The veil;" 2d, "A covering of badgers'-skin;" 3d, "A cloth wholly of blue," Num. iv. 5, 6.

In Num. iv. 6, we now read, "And shall put in the staves thereof." But the language in these passages differs, in the Hebrew, from the Hebrew of Exod. xxv. 15. In Exodus it is, "And thou shalt cause the staves to go in

into the rings;" and in Numbers, "And they shall place its staves." In Exodus, the Hebrew is the Hiphil of BO'; and, in Numbers, the verb is the Kal of SUM. And since also the passage itself which contains the command here is explicit, "In the rings of the ark shall the staves be; they shall not depart from it" (Exod. xxv. 15), hence, by "placing" the staves in Num. iv. 6, we must not understand that they had been out of the rings.

16. "And thou shalt put into the ark the testimony which I shall give thee."

Rem. — "The two tables of the testimony," Exod. xxxii. 15, "of stone," Exod. xxxiv. 1, 4, 28, containing "the ten commandments," Exod. xxxiv. 28, could be just two cubits long and one cubit wide each, Fig. 4′, Pl. II.

17. "And thou shalt make a mercy-seat (*dee′*, Pl. II., Fig. 4) of pure gold: two cubits and a half shall be the length thereof (*ee′*), and a cubit and a half the breadth thereof (*de*)."

Rem. — Thus the mercy-seat, or cover of the ark, was as long and as wide as the ark, ver. 10. It was of "gold," and not wood overlaid with gold, as the sides, ends, and bottom were, ver. 11; a plate or sheet of pure gold.

18. "And thou shalt make two cherubims of gold, of turned work shalt thou make them, in the two ends of the mercy-seat."

Rem. — The cherubim were of "gold:" hence they were not wood overlaid with gold. But the cherubim of the Temple were wood overlaid with gold, 1 Kings vi. 23, 28.

The silver trumpets were "turned work," Num. x. 2. These were necessarily hollow, and naturally round. An idol formed out of a log is a "turned work," Jer. x. 5; and was thus solid. The term, therefore, applies to the external form as rounded, and not to the internal as hollow or solid. We may understand that these cherubim were turned work in the sense of being rounded like the human form, but hollow.

19. "And make one cherub on the one end, and the other cherub on the other end: even of the mercy-seat shall ye make the cherubims on the two ends thereof."

20. "And the cherubims shall stretch forth their wings on high, covering the mercy-seat with their wings; and their faces shall look one to another: toward the mercy-seat shall the faces of the cherubims be."

21. "And thou shalt put the mercy-seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee."

22. "And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel."

Rem. — JEHOVAH met with Moses while Moses was near the altar of incense, Pl. IV.; where also the table and candlestick are seen, Exod. xxx. 6. Besides, it is nowhere said that Moses ever went within the veil, where the ark alone is seen, Pl. IV. The veil, therefore, on which cherubim are seen in Pl. I. and vignette, hung between JEHOVAH and Moses at the time of the communing.

Since the outside of the three coverings spread over the ark when moved was blue (Num. iv. 6), hence, when the ark was carried along through the wilderness, it appeared of a blue color, with gold staves extending out from under the coverings.

THE TABLE, PL. II., FIG. 3, AND IV., AND VIGNETTE.

23. "Thou shalt also make a table of shittim-wood: two cubits shall be the length thereof (*aa′*, Fig. 3, Pl. II.), and a cubit the breadth thereof (*ab*), and a cubit and a half the height thereof (*bC*)."

24. "And thou shalt overlay it with pure gold, and make thereto a crown of gold round about (*C*)."

Rem. — This crown, or raised border, of gold, would keep the various gold vessels, and the twelve punctured crackers or biscuits, from sliding off.

25. "And thou shalt make unto it a border of a handbreadth round about (*d′e′*), and thou shalt make a golden crown (*C*) to the border thereof round about."

Rem. — This border ($d'e'$) is the strip which connects the legs together at the top, and is here terminated upwards by a crown of gold (C), mentioned before, ver. 24. This strip is of the width of a man's hand, or four finger-breadths wide, Pl. XIV., Fig. 5.

26. "And thou shalt make for it four rings of gold, and put the rings in the four corners that are on the four feet thereof."

Rem. — The feet of a table we call the legs; feet for legs, Deut. xxviii. 57.

27. "Over against the border ($d'e'$) shall the rings be for places of the staves to bear the table."

28. "And thou shalt make the staves of shittim-wood, and overlay them with gold, that the table may be borne with them."

Rem. — Borne on the shoulders, like the ark, Num. vii. 9 and iv. 7, 8.

29. "And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal: of pure gold shalt thou make them."

Rem. — There were thus four kinds of vessels on the table, and all of them were of pure gold. Instead of "to cover withal," we must read, "with which the drink-offering is made." That offering was made of wine, Exod. xxix. 40; or strong drink, strong wine, Num. xxviii. 7. There were thus four vessels to contain two wines, or more than one of each kind of the vessels; for the four terms are all in the plural number.

The word rendered "dishes" here is translated "charger" in Num. vii. 13, 19, 25, 31, &c. But that is of silver, and hence was not the same as the chargers or "dishes" of the table.

The vessels called "spoons," both here and in Num. vii. 14, 20, 26, 32, &c., are smaller than the chargers, as a hundred and thirty to ten, or thirteen times smaller, Num. vii. 13, 14, &c. There is nothing to indicate that these vessels had handles. Hence they are not well explained by the term "spoons:" *little basins* would be better.

The word for "dishes" occurs in Exod. xxv. 29 and xxxvii. 16, and Num. iv. 7 ("dishes") and vii. 84 ("chargers"), 13, 19, 25, 31, 37, 43, 49, 55, 61, 67, 73, 79, 85 ("charger").

The term for "covers" occurs in Exod. xxv. 29 and xxxvii. 16, Num. iv. 7 ("covers"). But all these four kinds of vessels were for libations, and hence none of them were either spoons or covers. That these "covers," so called, were vessels of libation, or for the drink or pour-offering, is manifest in Num. iv. 7, where not a verb occurs in the Hebrew, "to cover," but the noun everywhere used for "drink-offering;" namely, NESEKH. So, instead of "covers to cover withal," read, "the cups of the drink-offering."

The fourth term, "bowls," occurs in Exod. xxv. 29; xxxvii. 16; Num. iv. 7; Jer. lii. 19, ("bowls").

The passages in which the plate of the table is mentioned would hence stand thus: "And thou shalt make its chargers, and its little basins, and its cups, and its bowls, with which the pour-offering is made: of pure gold thou shalt make them," Exod. xxv. 29.

"And he made the vessels which were upon the table — its chargers, and its little basins, and its bowls, and the cups with which the pour-offering is made — of pure gold," Exod. xxxvii. 16; "with which it is poured out," Exod. xxv. 29 and xxxvii. 16.

"And they shall put upon it the chargers, and the little basins, and the bowls, and the cups of the pour-offering; and the continual bread shall be upon it," Num. iv. 7.

"Pour-offering" would be better than "drink-offering," for two reasons: 1st, The verb of the noun means "to pour out," usually a libation of wine. 2d, "DRINK-offering," at our day, can but convey somewhat of the idea that the wines of this offering might be drunken, in part at least; whereas they could not, on pain of death; for, as said, this offering was made of *wine*, Exod. xxix. 40; Lev. xxiii. 13; Num. xv. 5; xxviii. 7, 14; xv. 7; xxviii. 14; xv. 10; xxviii. 14: or of "strong drink;" *strong wine* is better, Num. xxviii. 7 and vi. 3. Now, the only use of the four kinds of vessels on the table stated is that they are for the libation or pour-offering: "And JEHOVAH spake to Aaron, saying, Wine and strong wine thou shalt not drink, thou and thy sons with thee, when ye go in unto the tent of assembly; and ye shall not die: a statute for

ever to your generations," Lev. x. 8, 9 (for the tent of assembly, see vignette, and Pl. I., central building). But since the vessels of the pour-offering were on the table in that tent of assembly, elsewhere called also the Tabernacle (Pl. IV.), hence they were to drink no wine from them.

The show-bread crackers, or biscuits, are called "cakes" in the English version, Lev. xxiv. 5–9, where they are described.

There were thus bread and wines on the table: the bread to be eaten by the high-priest and his sons, Lev. xxiv. 9; but the wines are not to be drunken by them, Lev. x. 8, 9. Neither are they to be poured out on the altar of incense to the right of the table in (Pl. IV.) Exod. xxx. 9, but upon the burnt-offering on the altar of burnt-offering seen in (Pl. I.) Num. xv. 5; xxviii. 7–10, 14, 15, 24, 31; xxix. 6, 11, 18, &c.

30. "And thou shalt set, upon the table, show-bread before me always."

Rem. — According to the Hebrew form or mode of expression: "And thou shalt give, upon the table, bread of faces before my faces continually." Thus it was properly the "face-bread," because it was set "before the face of JEHOVAH," or before the veil which was before the ark, where he was.

CANDLESTICK, PL. V., IV., AND VIGNETTE.

31. "And thou shalt make a candlestick of pure gold: of turned work shall the candlestick be made. His shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same."

Rem. — "Beaten work:" turned work, like the cherubims (ver. 18), and trumpets. "Shaft:" the central standard. "Bowls:" the almond-shaped lamps, one trine of which as one the high-priest is putting into its "flower"-formed receptacle. "Knops:" the balls, or little spheres, one under each flower, and one under each two branches, and two under the central flowers. "Shall be of the same:" shall be out of it, the candlestick. The flower-cups are from or out of the knops: these are from the branches, &c.; as the horns of the altar are from the altar, come up out of it, Exod. xxvii. 2 (Pl. I.).

32. "And six branches shall come out of the sides of it, — three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side."

Rem. — "OUT OF," thrice, represent the same Hebrew word as "OF," in the expression "shall be OF the same," ver. 31.

33. "Three bowls made like unto almonds, with a knop and a flower in one branch; and three bowls made like unto almonds in the other branch, with a knop and a flower: so in the six branches that come out of the candlestick."

34. "And in the candlestick shall be four bowls made like unto almonds, with their knops and their flowers."

35. "And there shall be a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick."

Rem. — Here the expression, "shall be OF it," is explained: "And a knop under two branches OUT OF it," out of the candlestick or its shaft, "according to the six branches that proceed OUT OF the candlestick."

36. "Their knops and their branches shall be out of it: all of it shall be one turned work of pure gold."

37. "And thou shalt make the seven lamps thereof; and they shall light the lamps thereof, that they may give light over against it."

Rem. — The drawing represents six of the lamps as composed of three almond-form bowls each, and the central lamp of four, ver. 33, 34.

38. "And the tongs thereof, and the fire-pans thereof, shall be of pure gold."

Rem. — Not "snuff-dishes;" for this is the usual Hebrew word for "censer," which was a pan into which fire was put: and incense was then laid on the fire, Exod. xxvii. 3; xxxviii. 3; Lev. x. 1; xvi. 12; Num. iv. 14; xvi. 6, 17, 17, 17, 17, 18, 37 (Heb. xvii. 2), 38 (xvii. 3), 39 (xvii. 4), 46 (xvii. 11); 1 Kings vii. 50;

2 Kings xxv. 15; Jer. lii. 19. The word is also now translated "fire-pans" four times, Exod. xxvii. 3; xxxviii. 3; 2 Kings xxv. 15; Jer. lii. 19.

To light the lamps from the fire on the altar (Pl. I.), whence fire was always taken for the censers, Num. xvi. 46 (Heb. xvii. 11), a censer, or fire-pan, would be needed, in which to bring the coals; and the tongs would be needed, with which to take up and hold a coal while blowing it into a blaze on the lamp-wicks: "with the tongs he had taken it from off the altar," Isa. vi. 6.

39. "Of a talent of pure gold shall he make it, with all these vessels."

Rem. — It had vessels for its oil, Num. iv. 9; olive-oil, Exod. xxvii. 20.

40. "And look that thou make them after the pattern of those which thou wert shown in the mount."

Exodus XXVI.

THE TABERNACLE; Vignette, and Pl. IV.

1. "And thou shalt make the Tabernacle (vignette, and Pl. IV.) with ten curtains of fine-twined linen, and blue and purple and shani-scarlet: with cherubims, the work of an embroiderer, shalt thou make them" (Pl. XX., Fig. 10 and IV.), — the festooned, colored curtains.

Rem. — That is, "fine linen, twined" or twisted; for the women spun, not only the fine linen, but also the blue, the purple, the shani-scarlet, and the goats'-hair, Exod. xxxv. 25, 26. Thus there were linen thread, blue thread, purple thread, shani-scarlet thread, and goats'-hair thread. But as all the kinds of thread were spun by women, Exod. xxxv. 25, 26; so they were woven by men, ver. 35.

"Shani-scarlet," properly "shani-worm," the term for "scarlet" being also the one for "worm," Deut. xxviii. 39; Ps. xxii. 6 (Heb. 7); Isa. xiv. 11; xli. 14; lxvi. 14; Jon. iv. 7. Then, for the insect from which the color is obtained, compare our cochineal, — an insect used to dye scarlet. To distinguish this insect from others, it is called "shani:" "shani" is the name of the insect in Hebrew, just as "cochineal" is the name of the similar insect with us. But, whenever the word for "worm" means the color, then "shani" either follows or precedes it.

"Cherubims:" wherever it can be ascertained, the height of a cherub, from the sole of the foot to the top of the head (*db*, *d′b′*, Fig. 11, Pl. XX.), is equal to the distance between the tips of his spread wings (*ac*, *ac′*); as the height of the two cherubim in the holy of holies (Pl. VII. and X., and Fig. 11, Pl. XX.) is ten cubits, and the spread of wings ten cubits, 1 Kings vi. 23, 24. The height of a man, also, is equal to the distance between the tips of his longest fingers, when his arms are extended horizontally and laterally, and in the same line. And as the cherubim, moreover, had faces (Exod. xxv. 20; xxxvii. 9; Ezek. x. 14; xli. 18), heads (Ezek. x. 1), feet (Ezek. i. 7, compared with x. 20 and i. 1), and hands, sometimes at least (Ezek. x. 7); hence, as they had human proportions, so also they had a kind of human form.

Since drawing this conclusion, I find the fact so stated: "And out of the midst of it was the likeness of four living creatures: and this is their appearance; they had the likeness of a man," Ezek. i. 5. "A man," 'ADAM, HOMO, a human being. That these living creatures were cherubim, is declared in Ezek. x. 20, compared with Ezek. i. 1.

Further: cherubim are in even numbers; as, two on the ark (Exod. xxv. 18; xxxvii. 7), two in the holy of holies of the first Temple (1 Kings vi. 23), four in Ezek. i. 5; and compare the four living creatures, described altogether as cherubim, in Rev. iv. 6–8. So there were "cherubims," thus more than one, at the east of the garden of Eden, Gen. iii. 24; and the group of four cherubims as one is called a cherub in the singular form, and also cherubim, in the same verse, Ezek. x. 2, compared with ver. 1, and chap. i. 5; and "cherub" means the cherub-group of four in Ezek. x. iv. So I would understand "the anointed cherub" (Ezek. xxviii. 14), and "covering cherub" (Ezek. xxviii. 16), as equivalent to "cherub-group."

In the holy of holies, their wings touched between them (*a*, Fig. 11, Pl. XX.), and their other wings touched the walls each side (*c*, *c'*), 1 Kings vi. 27. So their wings touched between them in Ezek. i. 11 (see Pl. II., Fig. 4).

They are hence thus drawn on the curtains of the Tabernacle (Pl. XX., Fig. 10), and on the veil (vignette, and Pl. I.) and ark (Pl. I., Fig. 4).

In Ezek. i. 11 they had four wings each two of which were extended laterally, and two covered their bodies.

So the seraphims in Isa. vi. 2, having six wings apiece, covered their feet with two; which means that they covered the centre of the body with two. For this meaning of the word "feet," see Deut. xxviii. 57; Isa. vii. 20. The wings also, being of the length of arms, could only reach to the groin and a little below. That their feet were straight, and the soles of the feet were like the soles of a calf's foot (Ezek. i. 7), I have understood that their legs and feet were like those of a calf, — straight, terminating in cleft hoofs.

The cherubim on the walls of the Temple had two faces, one looking over each shoulder, Ezek. xli. 18 (Pl. X.).

"The work of an embroiderer." There are three words for "weaver" employed in the descriptions of textures used in the Tabernacle and of the garments of the priest; namely, 'OREGH, ROQEM, and HHOSHEBH, — "weaver," "color-weaver," and "embroiderer."

The weaver ('OREGH) wrought in one color, even though that color were blue, Judg. xvi. 13; Isa. lix. 5; Exod. xxviii. 32; xxxix. 22, 27.

The color-weaver (ROQEM), wrought in textures of at least three colors; as he wove cloth made of blue, purple, and scarlet threads and twined linen, Exod. xxvi. 36; xxvii. 16; xxviii. 39; xxxix. 29.

The embroiderer (HHOSHEBH) wrought in the same colors and materials as the color-weaver (ROQEM), but always with an additional thread. The embroiderer inwrought cherubim in the curtains of the Tabernacle, Exod. xxvi. 1 (Fig. 10, Pl. XX.), and in the veil (*gg'*, Pl. XIX., Fig. 1 and vignette), Exod. xxvi. 31. Gold was beaten out into "thin plates, cut into thread, and wrought into the midst of the blue, and into the midst of the purple, and into the midst of the shani-scarlet, and into the midst of the linen, the work of an embroiderer," Exod. xxxix. 3. The breastplate, containing the twelve stones, the ephod under and at the sides of it, and the girdle (Pl. V.), are each "the work of the embroiderer;" and they were all alike in being a cloth woven of threads of blue, of purple, of scarlet, of linen, AND OF GOLD, Exod. xxviii. 6, 8, 15.

We thus have 'OREGH, "weaver," working in one color; ROQEM, "color-weaver," working in several colors; HHOSHEBH, "embroiderer," adding figures, or ornamenting with an additional thread the texture of the color-weaver. "And thou shalt make the veil of blue and purple and shani-scarlet and twisted linen: the work of an embroiderer he shall make it, with cherubim," Exod. xxvi. 31. The addition of the cherubim made the veil the work of an embroiderer: without these, the veil would have been like the tent-door and gate of the court-hangings (Pl. I.), and thus have been the work of a color-weaver, Exod. xxvi. 36; xxvii. 16. The same remark applies to the curtains, Exod. xxvi. 1 (Fig. 10, Pl. XX.).

The only difference between the girdle of the ephod (Pl. V.), and the belt of the coat under it and out of sight, is, that the former had gold threads wrought into it, which made it the work of an embroiderer; while the belt without the gold-threads was the work of a color-weaver, Exod. xxviii. 8; xxxix. 29.

2. "The length of one curtain (*ab*, *A*, Fig. 10, Pl. XX.) shall be eight and twenty cubits; and the breadth of one curtain, four cubits (*a*1): and every one of the curtains shall have one measure."

3. "Five curtains shall be joined together one to another (*A*), and fine curtains shall be joined together one to another (*B*)."

4. "And thou shalt make loops of blue upon the edge of the one curtain, on the selvedge of the joined piece (*A*, 1–50); and so shalt thou make in the uttermost edge (1'–50') of the curtain in the second joined piece (*B*)."

5. "Fifty loops shalt thou make in the one curtain (1–50, *A*), and fifty loops shalt thou make in the selvedge of the curtain which is in the second joined piece ($1'$–$50'$, *B*); the loops being opposite one to another."

Rem. — It will be seen that two loops hang on each pin; whence e'' would be opposite e', when hung on pin *e*, Fig. 7, Pl. II.

6. "And thou shalt make fifty taches of gold (*uC*, Fig. 6, and *a*, *b*, *c*, *d*, *e*, Fig. 7, Pl. II., and all fifty seen in the vignette): and thou shalt join the curtains (*A*, *B*, Fig. 10, Pl. XX.) one to the other, with the taches; and the Tabernacle shall be one."

Rem. — Each breadth (*ab*) is first called a curtain, Exod. xxvi. 1–3; and then each joined piece (*A*, *B*) is called a curtain, ver. 4, 5; and the two (*A*, *B*) are called the curtains, in ver. 6. These two are joined, as said, with the taches; while each five were joined together one to another (ver. 3), the means or manner not being mentioned, — sewed together, of course, end to end. But to join the two pieces with taches can only be done by hanging the fifty loops of each piece on the fifty taches (see vignette and *a*, *b*, *c*, *d*, *e*, e', e'', Fig. 7, Pl. II.).

The Tabernacle, as said ver. 1, is the portion formed by the festooned curtains, made into two rooms by the veil on which are the cherubim, and the striped door-hanging (vignette). That this portion is "one" may be seen in the vignette, in that the curtains run down both sides and across the back or west end, the door-hanging completing the ONE.

It will be seen that there are only forty-eight planks for the Tabernacle-curtains to hang against, — twenty each side (*ab*, $c'd'$, Pl. II., Fig. 6), and eight on the west end (bb'); but fifty taches, or hooks, inside (*uC* and vignette), thus two more than there are planks. But putting one at *u*, Fig. 6, the twentieth tache, or hook, would be *b*, Fig. 7; and then a twenty-first one would be needed in the corner, at *c*; and so on the other side. And eight would be needed on the eight planks of the west end, two of which are *d*, *e*; and all eight, with the two twenty-ones, are seen in the vignette: $21+21+8=50$.

Since these curtains are four cubits, or six feet, wide, hence the taches are put in four cubits from the ground (*a'u*, Fig. 6, Pl. II.).

This curtain-portion, therefore, was as high as a man's head (Pl. I.).

These curtains are colored in Pl. IV.

Since each piece (*A* or *B*) was five times twenty-eight cubits long, or a hundred and forty cubits long, and the Tabernacle was thirty cubits long and twelve wide, or seventy-two cubits down its two sides and across its west or back end (minus thickness of end, *r*), hence the curtain (*A*) was nearly twice as long as the surface against which it hung; and so of *B*. Thus they hung in festoons. The drawings (Pl. I., IV., and vignette) were made from curtains hung up according to this description.

The cherubim on these curtains could not be well represented, because of the folds (Pl. IV. and vignette). They are drawn in Fig. 10, Pl. XX.

GOATS'-HAIR TENT-CURTAINS.

cgiss', FIG. 1, PL. II. AND III.

7. "And thou shalt make curtains of goats'-hair for a tent over the Tabernacle: eleven curtains shalt thou make them (*A*, *B*, Fig. 9, Pl. XX.)."

Rem. — "Over the Tabernacle;" the Tabernacle being the inside curtain-portion (ver. 1). The sharp roof is the tent of goats'-hair canvas (vignette). Notice that these curtains are eleven, and not "twelve," and the others (ver. 1) are ten, and not "twelve," as stated in Robinson's Gesenius's Lexicon, article 'OHEL, 1844.

8. "The length of one curtain shall be thirty cubits (*a* 21, *B*, Fig. 9, Pl. XX., and *gi*, Fig. 1, Pl. II.); and the breadth of one curtain, four cubits (*ab*, Fig. 9, Pl. XX.): and the eleven curtains shall be of one measure."

9. "And thou shalt join five curtains by themselves (*A*, Fig. 9, Pl. XX.), and six curtains by themselves (*B*, Fig. 9); and thou shalt double the sixth curtain ($cdel'f$) over against the front of the tent."

Plate II.

Contains lettered drawings of the Tabernacle, tent, and furniture.

Fig. 1. — Shows that the sides of the Tabernacle were covered with a double covering; *B*, a covering of badgers'-skins; *R*, a covering of rams'-skins. The roof was double (G, q''''), two coverings of goats'-hair canvas. The west-end gable had a double covering, half way up (G'', G'''), of goats'-hair cloth. From s' to b', the covering was double, but of skins (*B*, *R*), Exod. xxvi. 7–14.

Fig. 2. — The altar of incense, seen in place on Pl. IV., Exod. xxx. 1–10.

Fig. 3. — The table; in place, Pl. IV., Exod. xxv. 23–30.

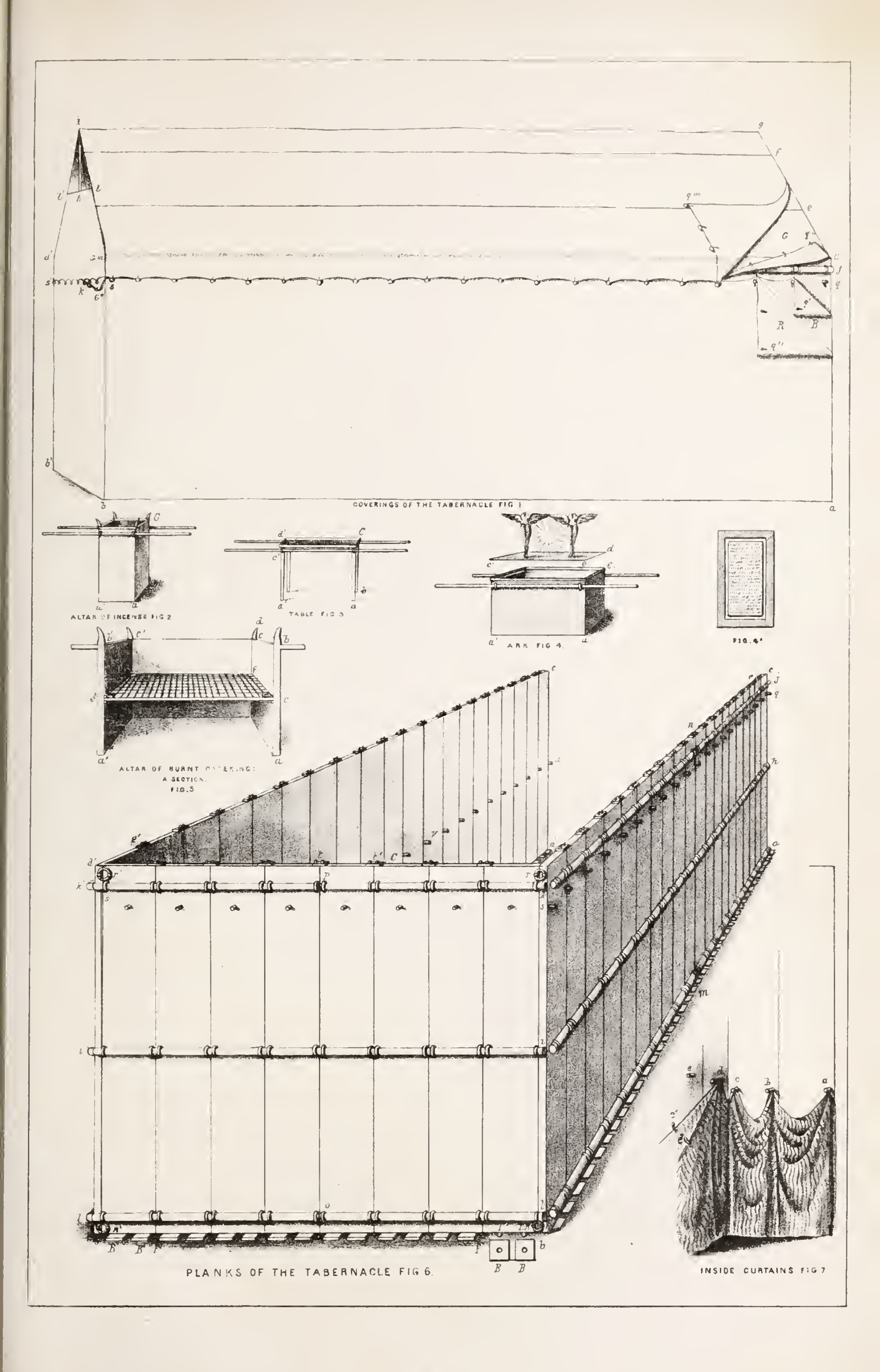
Fig. 4. — The ark; in place, Pl. IV., Exod. xxv. 10–22.

Fig. 4'. — The two tables of stone in the ark, Exod. xxiv. 12; xxxi. 18; xxxii. 15, 16, 19; xxxiv. 1, 4, 28, 29; Deut. iv. 13; v. 22 (19); ix. 9, 10, 11, 15, 17; x. 1–5; 1 Kings viii. 9.

Fig. 5. — A section of the altar of burnt-offering, showing the net-work grate half way down the altar; thus making a space for the wood, fire, and offering. This altar is seen entire in Pl. II. It was used to burn flesh, fat, &c., on, as incense. Fig. 2 was employed for burning incense of spices only, Exod. xxvii. 1–8.

Fig. 6. — Planks of the Tabernacle. The mode of setting them up is readily seen, Exod. xxvi. 15–30; xl. 18.

Fig. 7. — Shows that the inside curtains were double and festooned, Exod. xxvi. 1–6.


COVERINGS OF THE TABERNACLE FIG 1
ALTAR OF INCENSE FIG 2
TABLE FIG 3
ARK FIG 4
FIG 4ª
ALTAR OF BURNT OFFERING: A SECTION. FIG 5
PLANKS OF THE TABERNACLE FIG 6
INSIDE CURTAINS FIG 7



Rem. — "Over against the front" is the back end: thus the sixth curtain would be doubled across the west end ($ll'd's's$, Pl. II., Fig. 1, and Pl. III. and vignette). That this curtain is double, is seen at G'', Fig. 1, Pl. II.

10. "And thou shalt make fifty loops on the edge of the one curtain that is outmost in the joined piece ($1–21+1'–21'A+1'–8'B$); and fifty loops on the edge of the curtain, the second joined piece ($a21+a'21'+1–8B$)."

Rem. — "The outmost *edge* of the joined piece." That the loops $1'–8'$ of piece B are to be reckoned to piece A, will be seen further at ver. 12.

11. "And thou shalt make fifty taches of copper (qs, ss', Pl. II., Fig. 6); and thou shalt bring the taches into the loops, and join the tent together, and it shall be one."

Rem. — We should say, "shalt put the loops on to the taches;" as, loops q''', q'''', on to the pin, or tache, q (Fig. 1, Pl. II.). That the tent, which is the sharp roof alone, is "one," see vignette.

The twenty-first tache, again, is s, Fig. 6, Pl. II.; just as c was the twenty-first tache of the inside curtains (Fig. 7, Pl. II.). The twenty-one taches (qs, Fig. 6, Pl. II.), with the corresponding twenty-one taches of the other side ($c'd'$), but not here seen, and the eight (ss') of the end, make the fifty taches of the tent-curtains. These fifty are copper, while the corresponding inside fifty (uC, Fig. 6, Pl. II.) are gold.

There is a difference in the language describing the mode of connecting the curtains. The curtains of the Tabernacle (Fig. 10, Pl. XX.) are joined "one to another" (Exod. xxvi. 3); while the curtains of the tent (Fig. 9, Pl. XX.) are joined "by themselves," or apart (Exod. xxvi. 9): the former are necessarily joined end to end; the latter, side to side, except the sixth curtain. This difference is observed elsewhere: "Five curtains shall be joined one to another, and five curtains shall be joined one to another," Exod. xxvi. 3. "And he joined five curtains, one to one; and five curtains he joined one to one," Exod. xxxvi. 10 (Fig. 10, Pl. XX.).

"And thou shalt join five curtains apart, and six curtains apart," Exod. xxvi. 9. "And he joined five curtains apart, and six curtains apart," Exod. xxxvi. 16 (Fig. 9, Pl. XX.).

12. "And the remnant that is left of the curtains of the tent ($cde1'f$, Fig. 9, Pl. XX.), the half-curtain that is left, shall be remnant on the back-side of the Tabernacle ($ll'd's'G''$, Fig. 1, Pl. II.)."

Rem. — The sixth curtain ($cde1'f$, Fig. 9, Pl. XX.) was "doubled" (ver. 9); and in its doubled form it is now called a "half-curtain" (ver. 12), not because it was cut into two at the point d, Fig. 9, Pl. XX., but "doubled" at that point, which is the point d', Fig. 1, Pl. II. But since it is considered as a "half-curtain," as also "doubled," hence the outside half ($G'''hd'$, Fig. 1, Pl. II.) is reckoned to the outside curtain of the roof (q'''', Fig. 1, Pl. II.); and the inside half, a corner of which is seen pulled down into sight at G'', is reckoned to the inside curtain of the roof (G). Hence the eight loops ($1'–8'$, Fig. 9, Pl. XX.) are to be reckoned to piece A, as said above, under ver. 10; giving A "fifty loops" (ver. 10), and B "fifty loops." When the curtains are on (Pl. III.), then there are fifty loops outside and fifty loops inside of them, on the fifty taches, or pins (qs, Fig. 1, Pl. II.).

13. "And a cubit on this side ($G'''s$, Fig. 1, Pl. II.), and a cubit on that side ($d's'$), in that which is left in the length of the curtains of the tent, shall be remnant on the sides of the Tabernacle, on this side and on that, to cover it."

Rem. — "Be remnant;" shall redound, be surplus. The "length" is reckoned from i down to s, Fig. 1, Pl. II., in this case. The portion $cG'''sq$ descends one cubit (cq, ver. 13). Hence the taches (qs) are one cubit from the top (cq).

Now, since the Tabernacle was twelve cubits, plus two hand-breadths, wide (kk', Fig. 6, Pl. II., or ss', Fig. 1), and the roof-curtains were five times four, or twenty cubits wide (aa', B, Fig. 9, Pl. XX.), and since they came down one cubit each side (cq, $d's'$, Fig. 1, Pl. II.), hence $G'''i+id'=18$ cubits, and $d'i=9$ cubits; and

$$d'i : \frac{d'G'''}{2} : : \sin 90° : \sin hil' = 43°\ 15'\ 10''.$$

Hence the angle of the ridge, i, or lil', was 86°

30′ 20″; a hand-breadth being $=\frac{1}{6}$ eubit, or 0.167 (Fig. 5, Pl. XIV.).

Also $hi=3.555$ cubits; il or $il'=4.881$ cubits; and $ll'=6.688$ cubits.

Calling a cubit $=\frac{1}{2}$ yard, hence there was an opening (lil') of three square yards for the air to draw through.

Since, finally, the Tabernacle was thirty cubits long (qs, Fig. 6 and 1, Pl. II., Exod. xxvi. 16, 18, 20), and the roof-curtains were thirty cubits long (CG''', Fig. 1, Pl. II., Exod. xxvi. 8), hence they reached from end to end of the Tabernacle, and "covered it" entirely (ver. 13). Hence, too, the first pin, or tache, must be near the edge of the plank at q; and the twenty-first one would be needed at the other edge, at s, Fig. 1, Pl. II., to hold down the tent at the two corners (s and q''', q'''').

There is no mention made of poles (ih) to hold up the ridge (ig). But there were such supporters. If not, then the goats'-hair-canvas roof was sharp downwards, and lay on the lighted lamps at night (see vignette). It is written, "And he spread the tent over the Tabernacle," Exod. xl. 19. To do this, the poles were, of course, necessary. The tents of the East have poles. They are also made of goats'-hair; and are hence brown, not black (?), as Hackett states, in his "Illustrations of Scripture," page 38. I suspected that the goats of the East were deep brown, so as to pass for black; and Mr. Philbrick, of Boston, says that I am right. He said, "They are about the color of my feather duster there,"—a very deep brown; adding, "I saw no black goats in the East."

Before seeing Hackett, I had suspected that the tent over the Tabernacle was dark colored, because of the many speckled and spotted members of the flock of Laban, Gen. xxx. 32–43.

"The goats of the East are commonly black; and a species of cloth is made from their skins (?), having the same color. This is the article commonly used by the Arabs for covering their tents. In approaching Bethlehem from the direction of the desert, I passed an encampment of this people, whose tents were all made of this black cloth." . . . "'I am black, but comely, O ye daughters of Jerusalem! as the tents of Kedar, as the curtains of Solomon'" (Hackett pp. 38, 39).

In the quotation from Solomon's Song, the word for "tents" is the same as the one for the tent over the Tabernacle; and the term for "curtains" is the same as the one for the curtains or breadths composing that tent.

Hackett speaks of a "cloth" made from their "skins." But the women "SPUN goats;" hair being understood, necessarily, Exod. xxxv. 26 not "SHE-goats'-hair," necessarily; for the word "EZ, besides meaning a "she-goat," is also the general term for "goat,"—any goat, male or female, young or old; just as HHAMOR means a "he-ass," and also an "ass," male or female, young or old. But the sides and end of the Tabernacle were covered with skins, as now follows.

14. "And thou shalt make a covering for the tent, of rams'-skins dyed red (Pl. III. and R, Fig. 1, Pl. II.); and a covering of badgers'-skins, from above (B, Fig. 1, Pl. II.)."

Rem.—The skin of the badger, or TAHHASH, was employed to cover the holiest things; as, the ark, the table, the candlestick, the golden altar, or altar of incense, and the altar of burnt-offering, when they were carried from place to place in the journeyings, Num. iv. 6, 8, 10–12, 14. And this skin was over the veil and under the blue-cloth coverings on the ark, Num. iv. 6. It was thus a choice skin, and is drawn next to the gold sides of the Tabernacle (B, Fig. 1, Pl. II.). There can be no reason for coloring the rams'-skins red, except that it was to have red sides to the Tabernacle and a red end: thus these red skins were the outside one of the two side-and-end coverings.

These coverings were both put on from above, from the pins (qs, Pl. II., Fig. 1) above, and hung down; and, of course, were hung on the fifty outside copper taches, or pins, in this order: first, loop q', Fig 1, Pl. II., was hung on to the tache, or pin, q; q'' next; and then q''', q'''', were brought down, and slipped upon the same pin q.

Hence the Tabernacle had red sides and end, and a brown roof and gable nearly black (Pl. III.).

Notice, too, that its roof, sides, and end thus

had a double covering throughout, as also that the festooned curtains inside were double as well as full (e', e'', Fig. 7, Pl. II.).

"Or is the word here used for "skin;" and it denotes the skin in its natural state: as, the skin of the human body, Lev. xiii. 2, 2, 3, 3, 4, 4, 5, 6, 7, 8, 10, 11, &c.; Exod. xxii. 27; (Heb. 26); xxxiv. 29, 30, 35; Lam. iii. 4; iv. 8; v. 10; Ezek. xxxvii. 6, 8; Mic. iii. 2, 3. The skin of a kid of the goats, Gen. xxvii. 16; with the hair on, ver. 11. The skin of a bullock with the hair on, Exod. xxix. 14; Lev. iv. 11; viii. 17; of a calf just killed, and hence with the hair on, Lev. ix. 11. The skin of the burnt-offering was the priest's; that is, as soon as he took it off, Lev. vii. 8.

This offering was a male; as, a ram, a he-lamb, or a bullock, or bull, but not a female; as, a ewe, a she-lamb, or a cow. The males could be mostly spared, while the females could bear more young. Here is a reason for covering the sides of the Tabernacle with rams' rather than ewes' skins: the rams'-skins would be very plenty.

We dye sheep-skins with the wool on, and the wool takes color very well. Mats are made of them for entries and carriages. Pl. III. shows the wool on. The term "red" is the same as that applied to the "red heifer," Num. xix. 2; "red horses," Zech. i. 8; vi. 2; and to blood, — "red as blood," 2 Kings iii. 22; Nah. ii. 3 (4).

Hence, too, read "skin" for "hide" (English version twice), Lev. viii. 17; ix. 11.

But since the women "spun" for the roof, or tent, hence the tent was a cloth; namely, of goats'-hair, Exod. xxxv. 26. They "spun" for it, just as they spun the blue, purple, shani-scarlet, and linen, Exod. xxxv. 25.

Since the Tabernacle was thirty cubits long, and its roof was thirty cubits long and covered the Tabernacle, hence the roof-cloth, or tent, was smooth, and not full, like the festooned curtains (Pl. IV.).

In the nature of the case, the skin-coverings were not full, but were hung along smooth (Pl. III.).

"And he spread the tent upon the Tabernacle, and put the covering of the tent upon it from above," Exod. xl. 19. The first "upon" has a common signification of *over* the top: the second "upon" means *against* the sides. The term for "upon," "Al, often means against; as, "the waters under the firmament, and the waters against the firmament" (Gen. i. 7): that is, this side of the firmament, but up against it, and, in this sense, upon it. So the birds fly "against the face of the firmament" (ver. 20); that is, this side of it, but up to it or against it. The veil, seen with cherubim on it (vignette), was "against" the ark (Exod. xl. 2): it hung in a vertical plane, and before the ark (Pl. IV.). So the skin-coverings were not thrown over the top of the roof, or tent, but hung "against" the sides, or "on" the sides, "from above" down to the ground. Compare "fifteen cubits from above the waters prevailed, and the mountains were covered" (Gen. vii. 20): from the surface of the waters above down to the mountain-tops it was fifteen cubits, as Gesenius well explains it.

In Exod. xl. 19, the two coverings are called as one, "the covering." So was "the covering of the tent," in the sense of its belonging to the tent and completing it, — "the tent's covering." In Exod. xxvi. 14, it is called "the covering for the tent," or "to the tent," — belonging TO it, LE.

PLANKS OF THE TABERNACLE;
Pl. II., Fig. 6.

15. "And thou shalt make planks for the Tabernacle, of shittim-wood, standing."

Rem. — "Standing." Hence they stood vertically in a vertical plane, and did not lie on their edges, horizontally, as sometimes drawn (Pl. II., Fig. 6).

16. "Ten cubits shall be the length of a plank (ac, $a'c'$, $d'b'$, Fig. 6, Pl. II.); and a cubit, and half a cubit, shall be the width of one plank (bf, $d'g'$, ce, Fig. 6, Pl. II.)."

Rem. — That is, *every* plank of the Tabernacle was ten cubits long and a cubit and a half wide; and the corner-planks (rf, $r'f'$) form no excep-

tion, and were not half a cubit wide each, as Josephus states (Antiq. iii. 6, 3).

17 "Two tenons shall there be to one plank (t, t', &c., Fig. 6, Pl. II.), clasped one to another," with the clasps C, g', &c.: "so shalt thou make for all the planks of the Tabernacle."

Rem. — These clasps would keep the planks from falling apart at the tops.

18. "And thou shalt make the planks for the Tabernacle: twenty planks on the south side, southward (abc)."

19. "And forty sockets of silver (amb) under the twenty planks: two sockets" like B, B, "under the one plank for its two tenons (T', T), and two sockets under another plank for its two tenons."

20. "And for the second side of the Tabernacle, on the north side, there shall be twenty planks ($c'd'$)."

21. "And their forty sockets of silver (a'); two sockets under one plank, and two sockets under another plank."

22. "And for the two sides of the Tabernacle, westward, thou shalt make six planks (ff')."

23. "And two planks shalt thou make for the corners of the Tabernacle in the two sides (fb, $f'b'$)."

24. "And they shall be coupled together beneath (R, R'), and they shall be coupled together on the top of it unto one ring (r, r'): thus shall it be to them both; they shall be at the two corners."

Rem. — Not that the two planks (bf, $b'f'$) were coupled to each other; because they were at the corners, and six planks were between them: but each corner-plank (rf, $r'f'$) was coupled to a side-plank (kl, $d'g'$), as said in ver. 23.

"On the top" or "head of it" is on the top of the Tabernacle, — the upper end of the planking, at r, r'.

"Thus shall it be to them both." Both planks (rf, $r'f'$) shall each have one ring at the bottom (R, R'), and one at the top (r, r'); and by these they shall be coupled or twinned to the side-planks. "They (the planks, rf, $r'f'$) shall be at the two corners."

25. "And they shall be eight planks (bb'), and their sockets of silver sixteen sockets (B, B, B', B'), &c.; two sockets under one plank (B, B), and two sockets under another plank (B', B')," &c.

Rem. — Now, as said before, the Tabernacle was twelve cubits wide; each plank being a cubit and a half wide, and there being eight planks: not ten cubits wide, as Josephus says (Antiq. iii. 6, 3).

As the rings (r, r', R, R') were on the end-planks, hence the end-planks were between the sides; and thus the Tabernacle was twelve cubits wide inside ($c'e$), and thirty cubits long outside (ab).

These four rings (R, R', r, r') would keep the end-planks from coming out; the bars across the end would keep it from falling in: thus the bars and four rings would keep the end in its place. These four rings also held the sides to the end, as the clasps (C, g', &c.) kept the planks together at their tops elsewhere.

That the end-planks were included between the sides appears also from this, that the tent-roof was thirty cubits long, and not thirty cubits plus the thickness of the end.

BARS OF THE TABERNACLE;
Plate II., Fig. 6.

26. "And thou shalt make bars of shittim-wood; five for the planks of the one side of the Tabernacle (am, mb, jn, nk, hi)."

27. "And five bars for the planks of the second side of the Tabernacle ($c'd'$), and five bars for the planks of the side of the Tabernacle, for the two sides westward (lo, ol', ii', kp, pk')."

Rem. — The Tabernacle had two sides ($abkc$, $a'b'd'c'$, ver. 18, 20). Then, to fill up the space between them on the west end, six planks were made (ff', ver. 22), and two more planks (bfr, $b'f'r'$, ver. 23): the six planks were made "for the two sides," and the two were made for "the two sides," making "eight planks" (ver. 25),

to close the opening between the west ends of the two sides. These west eight planks are thus considered as belonging to the two sides. The meaning of ver. 27 would therefore be, "and five bars for the westward planks of the two sides of the Tabernacle."

28. "And the middle bar in the midst of the planks (*hi*, *ii'*, *i'u*) shall reach from end to end."

Rem. — These, therefore, were the only bars that reached from end to end. The others are hence drawn half-length, reaching to *m*, *n*, *o*, *p*.

Without its cords (Pl. III.), the Tabernacle, being about forty-five feet long and fifteen high to the eaves, and twenty-five feet to the ridge, could not stand, even though all five bars reached from end to end. But, with its cords, the top and bottom bars could be half-length; the bars simply serving to keep the planks in place on their sides, while the clasps kept them together at the tops, and the sockets with their own weight at the bottom. Some drawings represent all five bars as reaching from end to end; which deprives ver. 28 of all its meaning. Whole bars at the bottom would be altogether unnecessary; and the cords dispense with them at the top, Pl. III.: short bars (*am*, *mb*) would be more convenient than those forty-five feet long (*hi*, Pl. II., Fig. 6).

29. "And thou shalt overlay the planks with gold, and make their rings of gold for places for the bars; and thou shalt overlay the bars with gold."

30. "And thou shalt rear up the Tabernacle according to the fashion thereof which thou wert shown in the mount."

THE VEIL, SEEN WITH CHERUBIM IN VIGNETTE.

31. "And thou shalt make a veil (*gg'*, Pl. XIX., Fig. 1, and seen with cherubim in vignette) of blue and purple and shani-scarlet and fine linen twined: the work of an embroiderer he shall make it, with cherubim."

Rem. — For "embroiderer," see *Rem.* under ver. 1, p. 12. For "shani-scarlet," see under ver. 1, p. 11.

32. "And thou shalt hang it upon four pillars of shittim-wood overlaid with gold (Pl. IV.): their pins shall be of gold, upon four sockets of silver (*gg'*, Fig. 1, Pl. XIX.)."

Rem. — The pins of these four pillars, as well as the pins of the five pillars of the door-hanging and the sixty pillars of the court, are drawn in the tops of the pillars, — pins driven into the upper ends to slip the curtain-rods on to.

33. "And thou shalt hang up the veil under the taches (*uV*, Fig. 6, Pl. II.), and shalt bring in thither within the veil the ark of the testimony (Pl. IV., and Fig. 4, Pl. II.); and the veil shall divide unto you between the holy and the holy of holies."

Rem. — The "holy" was the place or room where the table, candlestick, and altar of incense are seen (vignette, and Pl. IV.); and the "holy of holies" contained the ark (Pl. IV.), as will be seen in the next verses.

34. "And thou shalt put the mercy-seat (*dee'*, Fig. 4, Pl. II.) upon the ark of the testimony (*a'abC*), in the holy of holies (Pl. IV.)."

35. "And thou shalt set the table without the veil (Fig. 3, Pl. II. and IV.), and the candlestick over against the table on the side of the Tabernacle toward the south; and thou shalt put the table on the north side."

HANGING OF THE TENT-DOOR.

36. "And thou shalt make an hanging for the door of the tent (*hh'*, Fig. 1, Pl. XIX., and without cherubim in vignette), of blue and purple and shani-scarlet and fine linen twined, the work of a color-weaver."

Rem. — For "shani-scarlet," see under ver. 1, p. 11; and for "color-weaver," p. 12.

37. "And thou shalt make for the hanging five pillars of shittim-wood, and overlay them with gold (Pl. IV.), and their pins shall be of gold; and thou shalt cast for them five sockets of copper (*hh'*, Fig. 1, Pl. XIX.)."

Rem. — The pillars of the court (Pl. I.), of the door of the tent, and of the veil, have pins. The veil also hung under the taches, ver. 33: hence those were not the same as the pins. The only taches mentioned inside are the fifty of gold (*uV*, Fig. 6, Pl. II.). Since the veil hung under them, hence it was four cubits wide, Exod. xxvi. 2.

The gate of the court (*dd′*, Fig. 1, Pl. XIX. and I.), the door of the tent (*hh′* and Pl. I.), and the veil (*gg′* and Pl. I.), are each called a "hanging," Exod. xxvii. 16; xxvi. 36; xl. 21; and the court-gate will be seen to be of the same width as the court-curtains. In Pl. I., the door-hanging of the tent is drawn of the same width as the festooned curtains and veil.

The Tabernacle, therefore, was open above at both ends, so that the fire could be seen "IN it" at night by all the house of Israel in all their journeyings, Exod. xl. 39. "In it" (BO), and not "on it," as in common version. But also "on" it, Num. ix. 15: "And in the evening there was UPON ("AL) the Tabernacle as the appearance of fire until morning." Thus, at night, the Tabernacle was lighted up inside and out, and shone like a little sun or star in the centre of the sleeping camp.

Chapter XXVII.

THE ALTAR OF BURNT-OFFERING; Fig. 5, Pl. II. and I.

Rem.—The word for "burnt-offering" ("OLAH) does not, in itself, involve the idea of burning. It should rather be called the "upon-offering." "This is the law of the UPON-offering: that is the UPON-offering, UPON account of the smouldering UPON the altar all the night until the morning; and the fire of the altar shall be caused to smoulder in it," Lev. vi. 2.

Indeed, it is properly the UPON; that which is laid UPON: namely, "upon the wood which is upon the fire which is upon the altar," Lev. i. 8; the word "offering" being added to bring out the meaning.

1. "And thou shalt make an altar of shittim-wood: five cubits shall the length be (*aa′*, Fig. 5, Pl. II.), and five cubits the width (*bc*); square shall the altar be, and three cubits shall be its height (*ab*)."

2. "And thou shalt make its horns (*cd*) upon its four corners (*c*, *c′*, *b′*, *b*); out of it shall its horns be: and thou shalt overlay it with copper (Pl. I.)."

Rem. — The fat-ashes are the ashes of the flesh-offerings.

4. "And thou shalt make for it a grate, the work of a net, of copper (*e′ef*, Fig. 5, Pl. II.); and thou shalt make upon the net four rings of copper (*e′*, *e*, *f*) upon its four corners."

Rem. — It is called a "grate;" and this is its name. And then it is called the "work of a net" to describe how it was made; and then it is called a "net." Thus there is only one thing with two names. This giving two names, for obvious reasons, to one and the same thing, will be noticed again.

5. "And thou shalt put it under the margin (*bc*, *cc′*, *c′b′*) of the altar (Fig. 5, Pl. II.), downwards; and the net shall be unto half of the altar."

Rem. — That is, half-way down the altar, so that $be = ea$.

6. "And thou shalt make staves for the altar (*bb′*), staves of shittim-wood; and thou shalt overlay them with copper."

7. "And its staves shall be brought into the rings (Pl. II.), and the staves shall be on the two sides of the altar in bearing it."

Rem. — Since the staves were on the sides, and also in the rings, hence the rings were on the sides, Exod. xxxviii. 7. Since, again, they were on "two" sides to bear the altar, hence the rings were on two opposite sides. Thus these are not the four rings of the grate, or net, ver. 4.

8. "Hollow, of boards, shalt thou make it: according as HE showed thee in the mount, so shall they make it."

Rem. — "Hollow," NEBHUBH. Jachin and Boaz were hollow, NEBHUBH (Fig. 1, 2, Pl. XII.); being twelve cubits in circumference (1 Kings vii. 15), and four finger-breadths (Pl. XIV., Fig. 5) thick (*aV*, Fig. 2, Pl. XII.), Jer. lii. 21.

In the hollow ($e'efcc'b'$), and thus on the grate, were put all the utensils of the altar, when it was to be moved to another place in journeying; namely, "the censers, the flesh-hooks, and the shovels, and the sprinkling-basins, — all the vessels of the altar," Num. iv. 14.

Since the hollow was one-half of three cubits, or about three-fourths of a yard deep, and a little less than five cubits or seven feet square, hence there was room for the fire, wood, and pieces of the sacrifices, Lev. i. 6–9.

A draught would be necessary up through the burning mass, and hence draught-holes would be left around the bottom of the altar (Pl. II.).

The first altar of burnt-offering mentioned in Scripture was that built by Noah, Gen. viii. 20; the second, third, and fourth, by Abram, Gen. xii. 7, 8; xiii. 4, 18; the fifth, by Abraham, Gen. xxii. 9; the sixth, by Isaac, Gen. xxvi. 25; the seventh and eighth, by Jacob, Gen. xxxiii. 20; xxxv. 7; the ninth, by Moses, Exod. xvii. 15.

The first altar described is to be made of "ground," Exod. xx. 24: thus it was to be a little mound of earth. Otherwise it was to be built of stones "not hewn," Exod. xx. 25. They were not to go up to it by "steps," Exod. xx. 26. The altar of Solomon's Temple still had "steps facing east," Ezek. xliii. 17 (Pl. XV.), contrary to this early command. Josephus says that the altar of the last Temple had a sloping platform, facing south (Jewish War, v. 5, 6; Fig. 8, Pl. XX.).

As Aaron "descended" from the altar (Lev. ix. 22), and was not to "ascend" to it by steps (Exod. xx. 26), hence this altar is drawn as elevated on a little mound of earth (Pl. II.), BAMAH, "high place," so often mentioned in Scripture, but not in a good sense.

The high place, BAMAH, "mound," was small enough to be made and built in every street, at the head of every way (Ezek. xvi. 24, 25), in all their cities (2 Kings xvii. 9), and upon every high hill, and under every green tree (1 Kings xiv. 23). It could be torn to pieces, be beaten small to dust, and burnt up (2 Kings xxiii. 15). Thus it was made of combustible materials (Fig. 8, Pl. XII.).

The top part of the altar ($aa'e$, Fig. 7, Pl. XII.) is called the "GABH of the altar," Ezek. xliii. 13; and GABH is the term applied to the altar of a high place or mound in Ezekiel: "And thou hast built for thyself a GABH, and thou hast made for thyself a mound (BAMAH) in every street. At every head of a way thou hast built thy mound," Ezek. xvi. 24, 25. "In thy building thy GABH in the head of every way, and thy mound thou makest in every street," Ezek. xvi. 31. "And they shall pull down thy GABH, and tear to pieces thy mound," Ezek. xvi. 39.

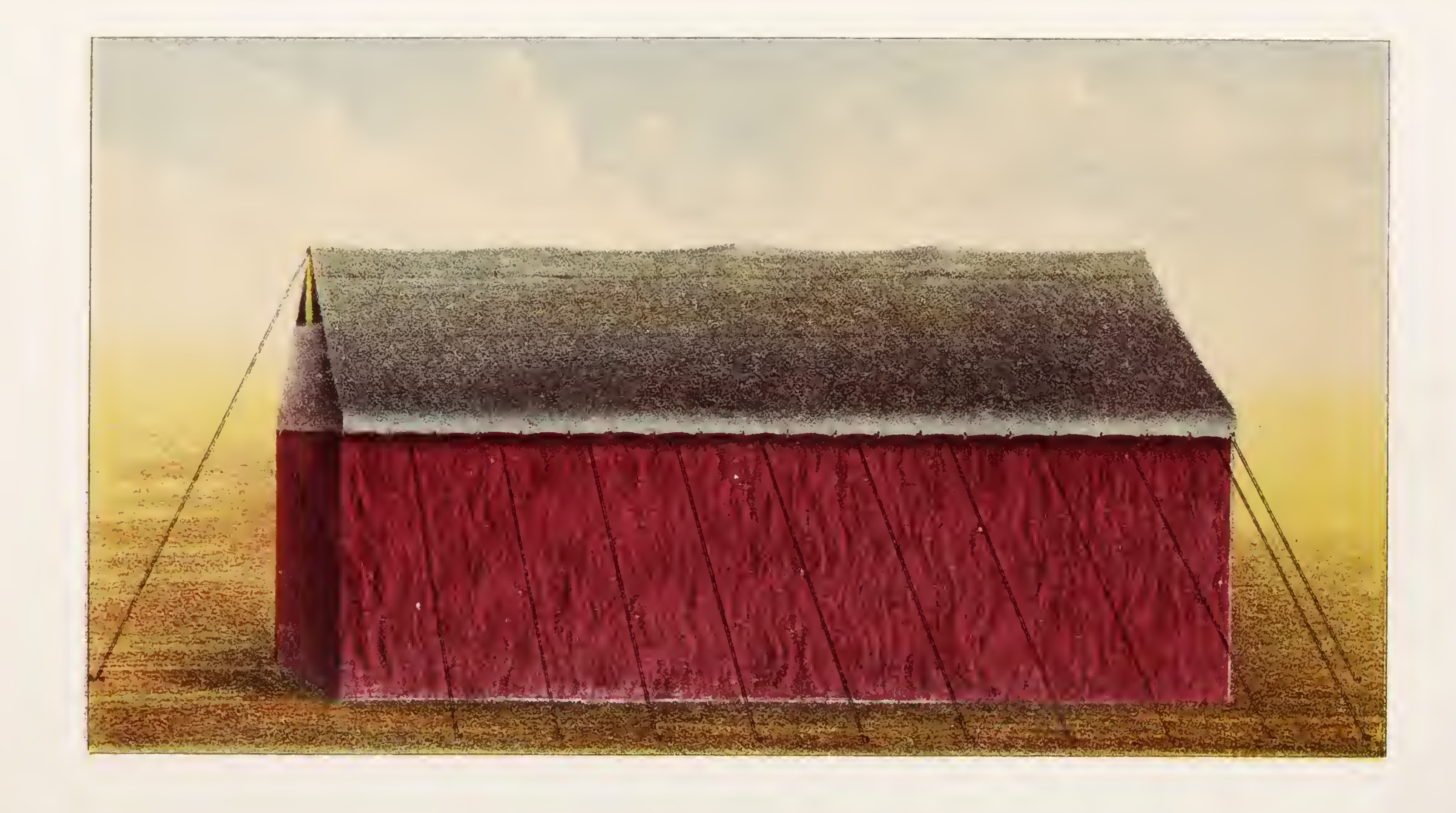
In the altar of the Temple, the GABH, the top part of the altar ($aa'e$), and that on which the offering was burnt, was elevated by the part dbb', Fig. 7, Pl. XII. This lower part served as a mound (BAMAH) to elevate the real altar ($aa'e$). Indeed, the lower part of the Temple-altar (dbb') is called "the mountain of God," HAR'EL, Ezek. xliii. 15: thus the GABH, the top part ($aa'e$), was on the mountain (dbb'). This mountain of the altar was four cubits, or six feet, high (bb'): thus the GABH (aa') was elevated above the heads of the people.

The mound (BAMAH) could only be made or built for the purpose of elevating the altar (GABH) a little above the people in the streets, and at the heads of ways, and under the trees on the hills (see Pl. I.), so that they could see better what the priests were doing about the altar (Fig. 8, Pl. XII.).

As the altar stood before the Tabernacle (Pl. I.) and before the Temple, elevated by its HAR'EL ($dbb'c$, Fig. 7, Pl. XII., see Pl. XV. and XVII.); so the idolatrous altar, elevated by its mound, or high place (BAMAH), stood before a wooden image, or idol ('ASHERAH). "Both the altar, that, and the mound, he tore to pieces; and he burnt up the mound, beating it small to dust; and he burnt up the image ('ASHERAH"), 2 Kings xxiii. 15. Since the image was burnt up, hence it was wood, as stated in Judg. vi. 26: "The wood of the 'ASHERAH," image. This word for an idol-image is the one that is uniformly rendered "grove," and plural "groves," in the common version. These mounds, with their altars, were built in the streets, as seen, where people could assemble around them. When on the hills, out of the city, they lasted many

Plate III.

Shows that the Tabernacle had red sides and west end; and a brown, almost black, roof and gable, Exod. xxvi. 7–14.



TABERNACLE.

PL. III.



years: for the mounds built by Solomon on the right hand or south side of the Mount of Destruction before Jerusalem, which could only be the south side of the Mount of Olives, were destroyed by Josiah, 2 Kings xxiii. 13; 1 Kings xi. 7; thus nearly four hundred years after they were built. But mounds of earth no larger than Indian-corn or potato-hills will last a great number of years; and those somewhat larger, for centuries (compare the Indian mounds in the West). That the mounds destroyed by Josiah had lasted so many centuries, is a proof that they were not wholly of wood; that they could be burnt, is a proof that they were not wholly of stone; that they could be beaten to dust, indicates that they were made of any thing that came readiest to hand, — earth, soil, &c. For the houses of the mounds, or high places, in which were images of their gods, see 2 Kings xvii. 29; priests of these places of worship, 1 Kings xii. 32; xiii. 2, 33; 2 Kings xvii. 32; xxiii. 9, 20; beds, whoredom, and adultery, in the tents about the mounds, Isa. lvii. 3–7; Ezek. xvi. 16, 25, 31, 32, &c., &c. Some of these houses were tents; for women wove them: "Where the women wove houses for the image" ('ASHERAH, 2 Kings xxiii. 7). The word is the one for plain weaving (see under Exod. xxvi. 1, p. 12, noun 'OREGH, "weaver.")

To draw a picture: The people — men, women, children, and priests — assembled in groves, on hills and mountains, or in the streets of their cities; threw up a mound, on which they built their altar; set up a wooden idol before the altar; pitched their tents about it under the trees; sacrificed their sons and daughters, sometimes, on the altar, Ezek. xvi. 20; and committed whoredom and adultery in the tents, where also they had images of their gods. To which add, sometimes at least, the loud shouts of the priests, as if their god were musing, or gone into the house, or journeying, or asleep, and needed to be waked, 1 Kings xviii. 27.

For those who wish to see more upon the subject, the occurrences of BAMAH, "mound," or "high place," are Lev. xxvi. 30; Num. xxi. 28; xxii. 41; xxxiii. 52; Deut. xxxii. 13; xxxiii. 29; Josh. xiii. 17; 1 Sam. ix. 12–14, 19, 25; x. 5, 13; 2 Sam. i. 19, 25; xxii. 34; 1 Kings iii. 2–4; xi. 7; xii. 31. 32; xiii. 2, 32, 33, 33; xiv. 23; xv. 14; xxii. 43 (44), twice; 2 Kings xii. 3 (4), 3 (4); xiv. 4, 4; xv. 4, 4, 35, 35; xvi. 4; xvii. 9, 11, 29, 32, 32; xviii. 4, 22; xxi. 3; xxiii. 5, 8, 8, 9, 13, 15, 15, 15, 19, 20; Ps. xviii. 33 (34); lxxviii. 58; Isa. xiv. 14; xv. 2; xvi. 12; xxxvi. 7; lviii. 14; Jer. vii. 31; xvii. 3; xix. 5; xxvi. 18; xxxii. 35; xlviii. 35; Ezek. vi. 3, 6; xvi. 16; xx. 29, 29; xxxvi. 2; xliii. 7; Hos. x. 8; Amos iv. 13; vii. 9; Mic. i. 3, 5; iii. 12; Hab. iii. 19. In a few of these passages, these mounds are not meant; as, Deut. xxxii. 13: but in the most of them they are. In the orderly worship of the Tabernacle, this mound would be needed, as it is implied by the expression "descended from the altar," as before observed, Lev. ix. 22, p. 21.

It might be made to appear that the sacrifice of animals was permitted in order to prevent human sacrifices; from which, nevertheless, the people were not wholly restrained. Compare the case of Jephthah (Judg. xi. 31, 40), and the so frequent mention of sacrificing their sons and daughters. For this purpose, the most worthless animals were directed to be offered, or those which could be best spared. Accordingly, horses and asses and camels were not to be offered, nor the mother-cow, mother-sheep, and mother-goat (PARAH, RAHHEL, and "EZ): slight exceptions and the cause are not worth noticing; as, the cows that brought home the ark from the Philistines were sacrificed, 1 Sam. vi. 14. But the daily morning and evening sacrifice was not a sheep, but a lamb; and not a female, but a male, — a he-lamb. So every burnt-offering must not be a female, but a male; as, a ram, bull, and he-lamb, "the son of a dove," &c. The females could bear more young: the males could be spared best. These were taken, as declared, in place of every male in Israel, whom the people were inclined to sacrifice, and still often did. Females, but young, were also sacrificed from the flock and herd on particular occasions. But these are matters foreign to the present work.

The smoke seen arising from the altar (Pl. XII., Fig. 7, and XV.) has in it the odor of burning flesh. This was regarded as incense, just as much as the cloud of incense rising from

the incense on the altar of incense (Pl. X.). The proof is, that the verb for burning the flesh-sacrifice on the altar is HIQTIR, the Hiphil conjugation of QATAR; whence comes QETORETH, "incense." HIQTIR means "to cause to be converted into incense," namely, by fire; equivalent to "burn as incense;" and should always be so translated, as it is a few times in our English version, but generally simply "to burn;" which is to lose nearly all the meaning of the word; as, English version: "And the priest shall burn the memorial of it upon the altar," Lev. ii. 2. It should be with the following words: "And the priest shall burn the memorial of it as incense upon the altar, a fire-offering of an odor of rest to JEHOVAH." This corrected translation also shows the propriety of the last part of the verse: the incense is an odor. The same correction should be made everywhere: Exod. xxix. 13, 18, 25; xxx. 7; Lev. i. 9, 13, 15, 17; ii. 2, 9, 16; iii. 5, 11, 16; iv. 10, 19, 31, 35; v. 12; vi. 12 (5), 15 (8); vii. 5, 31; ix. 10; xvii. 6; Num. v. 26; Exod. xxx. 20; Num. xvi. 40 (xvii. 5); 1 Sam. ii. 28; 1 Kings ix. 25; 2 Kings xvi. 15; Lev. ii. 11; iv. 26; viii. 16, 20, 21, 28; ix. 13, 14, 17, 20; xvi. 25; Num. xviii. 17; 1 Sam. ii. 15, 16; 2 Kings xvi. 13; Jer. xxxiii. 18; Lev. vi. 22 (15).

In the Tabernacle and Temple service, the animal or its parts to be burnt as incense are always mentioned; but, in idolatrous worship, the thing burnt as incense is suppressed. It does not say that such and such animals, or parts of them, were burnt as incense unto Baal, &c.; but simply, "they offered incense unto Baal," Jer. xxxii. 29; vii. 9; xi. 13, 17; 2 Kings xxiii. 5; "unto other gods," Jer. xliv. 5, 8; 2 Kings xxii. 17; "unto the queen of heaven," Jer. xliv. 17, 19, 25, &c. We have seen that what was burnt as incense to idols was sometimes, but not always (Num. xxiii. 1–30), human beings, their sons and daughters. The expression, "to burn these as incense," being too horrible for the Sacred Scriptures, milder forms are used; as, "to sacrifice them," and "to make them pass through the fire." We can hence see why such horror is expressed at burning incense to Baal, &c.; and why it was so strictly forbidden.

It is further remarkable, that there is one conjugation of this verb (the Piel conjugation of it, QITTAR) appropriated to burning as incense the victims of the idol; and another form of the same verb (the Hiphil conjugation of it, HIQTIR) is appropriated to the permitted and regulated burning of animals, or parts of them, as incense, in place of human beings. The passages referred to on p. 24 contain the form HIQTIR, applied to orderly sacrifices. The idolatrous QITTAR occurs in 2 Kings xxiii. 8; Isa. lxv. 7; Jer. xix. 13; xxxii. 29; xliv. 21, 23; Jer. vii. 9; xi. 13, 17; xliv. 3, 5, 8, 17, 18, 25; Amos iv. 5; 2 Kings xvi. 4; xvii. 11; xxii. 17; xxiii. 5; Jer. i. 16; xviii. 15; xix. 4; Hos. iv. 13; xi. 2; Hab. i. 16; 1 Kings xxii. 43 (44); 2 Kings xii. 3 (4); xiv. 4; xv. 4, 35; xviii. 4; xxiii. 5; Isa. lxv. 3; Jer. xi. 12; xliv. 15, 19.

Flesh-offerings were incense: "I will offer unto thee burnt-offerings of fatlings, with incense of rams," Ps. lxvi. 15. Bread-offerings were incense, Ps. cxli. 2; Isa. i. 13.

Thus the ideas of burning flesh as incense to idols, and of burning it as incense on the altar of the Tabernacle and Temple, were kept distinct by appropriate forms of the same verb.

So, too, KOHANIM are regular priests, as well as idol-priests; but KEMARIM are only idol-priests, 2 Kings xxiii. 5; Hos. x. 5; Zeph. i. 4.

It will be seen, that, on the altar of incense (Fig. 2, Pl. II., and IV., X., and Fig. 6, Pl. XII.), only an incense of spices, prepared in a particular manner, was burnt as incense (HIQTIR); but never any flesh.

Such an altar is never alluded to as employed in idol-worship.

There are several verbs for "burning," in Hebrew. To burn any thing all up, so as to get it out of the way, is SARAPH.

The term for common burning is BA"AR.

A fire burning slowly; as, in the flesh on the altar, smoulders (JAQADH).

To convert into incense by fire, to burn as incense on the altar, is HIQTIR, &c. Hence —

SARAPH, TO BURN UP.

BA"AR, TO BURN.

JAQADH, TO SMOULDER.

HIQTIR, TO BURN AS INCENSE.

The idol-verb, QITTAR, ought to be rendered "to burn as incense," — as, "to burn as incense unto Baal," — because the present translation gives the impression that incense of spices was burnt to idols; whereas, sometimes at least, sons and daughters were the incense, 2 Kings xvi. 3; xxi. 6. The form, "to burn as incense unto Baal," leaves out, in English as in Hebrew, the mention of the thing reduced to incense.

THE COURT OF THE TABERNACLE;
aa'b'b, Fig. 1, Pl. XIX. and I.

9. "And thou shalt make the court of the Tabernacle. On the south side, southward, shall be sheets to the court, of twined linen: a hundred cubits shall be the length for the one side (*ab*, Fig. 1, Pl. XIX. and I.)."

10. "And its pillars shall be twenty (Pl. I.), and their sockets twenty, of copper (*ab*, Fig. 1, Pl. XIX.): the pins of the pillars, and their rods, shall be silver."

Rem. — The silver rods, reaching each from the top of one pillar to the top of the next, and slipped on to the silver pins, may be seen in Pl. I.

11. "And so for the north side, in the length, shall there be sheets a hundred in length (*a'b'*, Fig. 1, Pl. XIX. and I.), and its pillars twenty (Pl. I.), and their sockets (*a'b'*) twenty, of copper: the pins of the pillars, and their rods, shall be silver."

12. "And the width of the court on the sea-side shall have sheets of fifty cubits (*bb'*), their pillars ten (*cc'*), and their sockets ten (*cc'*)."

13. "And the width of the court on the side eastward, sunriseward, shall be fifty cubits (*aa'*, Fig. 1, Pl. XIX.)."

14. "And fifteen cubits shall the sheets of the shoulder be (*ad*), their pillars three (Pl. I.), and their sockets three (*e–d*)."

Rem. — "Shoulder." In English, we say "wing."

15. "And of the second shoulder, fifteen shall the sheets be (*a'd'*), their pillars three (Pl. I.), and their sockets three (*d'–e'*).

Rem. — That is, fifteen cubits.

16. "And for the gate of the court shall be a hanging of twenty cubits (*dd'*), of blue and purple and shani-scarlet and twined linen, the work of a color-weaver (Pl. I.); their pillars four (Pl. I.), and their sockets four (*f–f'*)."

Rem. — "Color-weaver," ROQEM, p. 12, Exod. xxv. 1. "And the hanging of the gate of the court was the work of a color-weaver, of blue and purple and shani-scarlet and twined linen; and twenty cubits was the length (*dd'* and Pl. I.); and the height was in the width of five cubits, along even with the sheets of the court," Exod. xxxviii. 18.

This gate had no cherubim on it, both because there is no mention of any, and because it is the work of a color-weaver. If it had had cherubim on it, it would have been the work of an embroiderer (see under Exod. xxvi. 1, p. 12). The same remark would be true of the hanging of the tent (*hh'*, Fig. 1, Pl. XIX. and I., and vignette). It is said of the veil (*gg'*), both that it had cherubim, and that it was the work of an embroiderer, or rather that the cherubim on it were his work, Exod. xxvi. 31 (vignette); as were the cherubim on the festooned curtains his work, Exod. xxvi. 1, Fig. 10, XX.

17. "All the pillars of the court about shall be connected by rods of silver: their pins shall be silver, and their sockets shall be copper."

18. "The length of the court shall be a hundred cubits (*ab*, Fig. 1, Pl. XIX.); and the width, fifty by fifty (*aa'*, *bb'*); and the height, five cubits, of twined linen (Pl. I.); and their sockets, copper (Fig. 1, Pl. XIX., *ab*, *bb'*, *b'a'*, *a'a*)."

Rem. — "Twined linen." The court-sheets, therefore, were plain white linen cloth, Exod. xxxviii. 9, 16.

19. "All the vessels of the Tabernacle in all its service, and all its tent-pins, and all the tent-pins of the court, shall be copper."

Rem. — The tent-pins are driven into the ground, and the cords of the Tabernacle and court are fastened or made fast to them (Pl. I.).

The cords are mentioned as follows: "The tent-pins of the Tabernacle and the tent-pins of the court, and their cords," Exod. xxxv. 18; xxxix. 40; Num. iii. 37; iv. 26, 32.

Rem. — The tent-pins, to which the cords are made fast at the ground. The word for "pins" in the tops of the pillars is another term. Those also were silver: the cord or tent-pins, driven into the ground, were copper, in the Tabernacle.

"The sheets of the court, and the hanging of the door of the court which is by the Tabernacle and by the altar about, and its cords," . . . Num. iii. 26.

Rem. — That is, "which court is about the Tabernacle and altar:" the court runs around, and shuts in the Tabernacle and altar, so that the Tabernacle and altar stand within the cloth-walled court (Pl. I.). This remark is made, because the author has seen one drawing, with a short sheet hung up near and north of the altar (Pl. I.), on some pillars, without any use or end.

Compare — for the sharp-roofed tent, Pl. I. and III. — "Widen the place of thy tent, and the curtains of thy tabernacles stretch out; keep not back: lengthen thy cords, and thy tent-pins strengthen," Isa. liv. 2. "My tent is spoiled, and all my cords are broken," Jer. x. 20.

20. "And thou — thou shalt command the sons of Israel, and they shall take unto thee oil of the olive, clean, beaten, for the light, to cause the lamp to ascend continually."

21. "In the tent of appointment without the veil, which is before the testimony, shall Aaron set it in order, and his sons, from evening until morning, before the face of Jehovah; a statute for ever, to their generations, from the sons of Israel."

Rem. — "For the light" (ver. 20): the luminary, the candlestick, and lamps. "The tent of appointment," because it was the place in which Jehovah appointed to meet Moses (Exod. xxv. 22), where the verb of the noun here is used. "Lamp," collective for lamps: all the lamps give light as one.

GARMENTS OF THE HIGH-PRIEST; Pl. V. and I. — Exodus XXVIII.

4. "And these are the garments which they shall make, — the breastplate, and the ephod, and the robe, and the coat of checker-work, the turban, and the belt; and they shall make garments of holiness for Aaron thy brother, and for his sons, that he may minister as priest to me."

Rem. — The breastplate contains the twelve stones (Pl. V.): the ephod is underneath it, of the same kind of cloth, seen each side, above and below it. The back of the ephod is seen in Pl. I.; the robe is blue; the coat is not drawn, and is covered by the blue robe; the belt is the belt of the coat, also not seen. That which is seen is the embroidered girdle of the ephod: the turban, of course, is on his head.

5. "And they — they shall take gold and blue and purple and shani-scarlet and linen."

6. "And they shall make the ephod of gold, blue, and purple, shani-scarlet, and twined linen, the work of an embroiderer."

Rem. — "Embroiderer," p. 12, hhoshebh.

7. "Two shoulders shall it have, joined at its two corners; and it shall be joined together."

Rem. — That is, half of it hung over back (Pl. I.), and half in front (Pl. V.); the two halves being connected on the shoulders. These halves are called "shoulders."

8. "And the embroidered girdle which is upon it for girding it on, like the work of it, shall be from it; of gold, blue, and purple, and shani-scarlet, and twined linen."

Rem. — This girdle, seen in Pl. V., shall be from or out of the ephod; be sewed on to the lower end of the ephod, so as to make a part of it; as the horns of the altar were from it, and made one with it, Exod. xxvii. 2. Hence the ephod did not reach below the girdle.

9. "And thou shalt take two onyx-stones and thou shalt engrave upon them the names of the sons of Israel."

10. "Six of their names upon the one stone and the remaining six names upon the second stone, according to their births."

Rem.—They were born in the following order:—

Reuben, Simeon, Levi, Judah, Dan, Naphtali,
Gad, Asher, Issachar, Zebulun, Joseph, Benjamin.

Gen. xxix. 32–35; xxx. 6, 8, 11, 13, 18, 20, 24; xxxv. 18.

11. "With the work of an engraver in stone, the engravings of a seal, thou shalt engrave the two stones with the names of the children of Israel: thou shalt make them set in ouches of gold."

12. "And thou shalt put the two stones upon the shoulders of the ephod,—stones of remembrance to the sons of Israel; and Aaron shall bear their names before the face of JEHOVAH, upon his two shoulders, for remembrance."

Rem.—Since the two stones were on Aaron's two shoulders (see in Pl. V.), and they were on the shoulders (the two halves) of the ephod, hence these halves were joined together at these two points; and the two corners of the ephod (ver. 7) were where these stones were. The ephod, therefore, was slipped over the head; was not joined together, but was open at the sides; and was girded at the bottom with the girdle seen in Pl. V.

13. "And thou shalt make ouches of gold."

Rem.—Ouches are bezels in which gems are set,—the gold around a bosom-pin or cameo.

14. "And two chains of pure gold, wreathen, thou shalt make them, the work of a cord; and thou shalt put the cord-chains upon the ouches."

Rem.—They were chains in that they were metal; they were cords in that they were twisted.

15. "And thou shalt make a breastplate of judgment, the work of an embroiderer; according to the work of the ephod thou shalt make it; of gold, blue, and purple, and shani-scarlet, and twined linen, thou shalt make it (Pl. V.)."

16. "Square it shall be, double: a span shall be its length, and a span its width."

Rem.—By being double, or in two halves and sewed together, it would fit the chest better, since the breastplate was a thick, stiff cloth. Some drawings represent it as metallic; when yet we see that it was a cloth, entirely like all the colored festooned curtains of the Tabernacle, veil, door and gate hangings (Pl. I. and IV.), except this had fine gold wires, or threads of gold, worked in among the colors, thus necessarily stiffening the texture. The ephod under it, and its girdle, were entirely like the breastplate. "And he made the ephod of gold, blue, and purple, and shani-scarlet, and twined linen; and they beat out sheets of the gold, and cut it up into threads, to work into the midst of the blue, and into the midst of the purple, and into the midst of the shani-scarlet, and into the midst of the linen,—the work of an embroiderer," Exod. xxxix. 2, 3. The girdle and breastplate were like the ephod, Exod. xxxix. 5, 8. "Embroiderer" (see under Exod. xxvi. 1, p. 12).

17. "And thou shalt fill into it a filling of stone,—four rows of stone. A row shall be an 'ODHEM, PITDHAH, and BAREQETH: the first row."

18. "And the second row: a NOPHEKH, SAPPIR, and JAHALOM."

19. "And the third row: a LESHEM, SHEBHO, and 'AHHLAMAH."

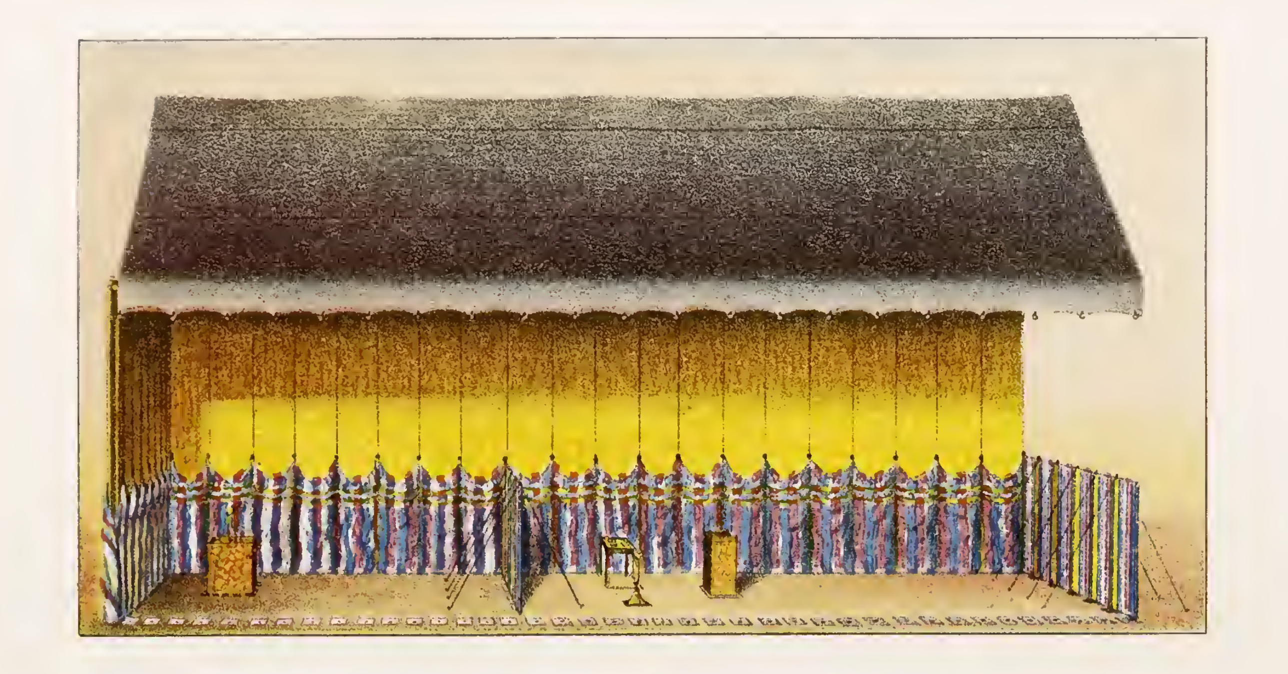
20. "And the fourth row: a TARSHISH and SHOHAM and JASHEPHEH; ouched in gold shall they be in their fillings."

Rem.—That is, when they are filled in into the breastplate, they shall be set in gold ouches, or bezels.

The only possible way of filling these stones into the cloth breastplate would be to have holes like button-holes in it, and then to slip the gold ouches containing the stones into these holes. The process of doing this is thus described in Leviticus: "And Moses said unto the congregation, This is the thing which JEHOVAH commanded to do. And Moses brought near Aaron and his sons, and washed them with water. And he put on to him the coat, and girded him with the belt; and he clothed him with the robe, and put on to him the ephod; and he girded him with the girdle of the ephod, and girt it to him with it. And he placed upon him the breastplate, and put on to the breastplate the Urim and the Thummim: and he placed the turban upon his head; and he placed upon the turban, up before his face, the plate of gold, the consecration of holiness, according as JEHOVAH commanded Moses,"

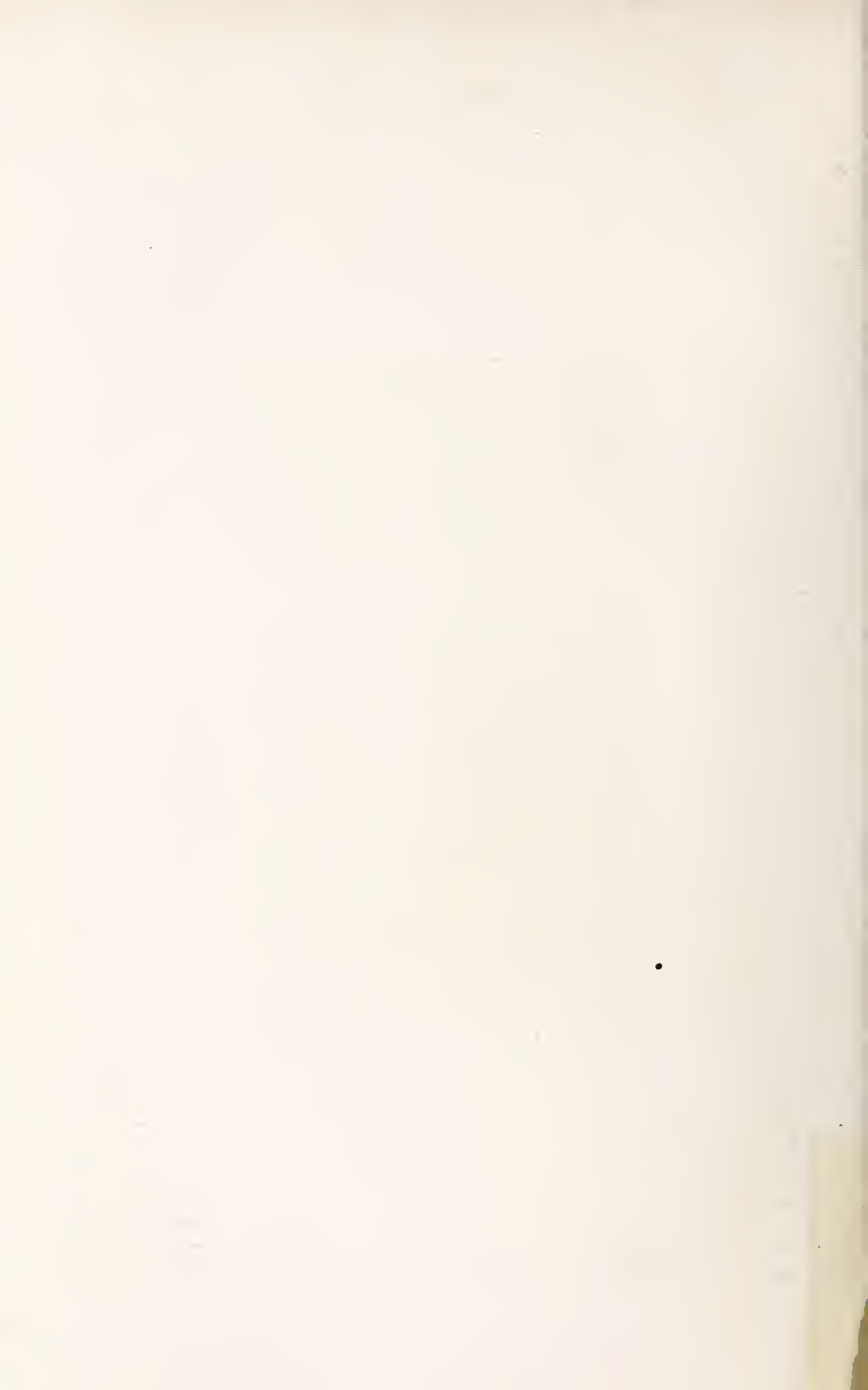
Plate IV.

Here the south-side twenty planks are removed, so that every thing within may be seen. The ark stands alone in the holy of holies. The table on the north side, the candlestick on the south side, and the incense-altar before the veil, stand in the holy. The veil is between the ark and the group of three, Exod. xxvi. 31–37; xxx. 6; xl. 20–26.



INTERIOR OF THE TABERNACLE.

PL. IV



Lev. viii. 5–9. This passage is the one that gives the order in which the garments were put on; but the same order could be made out by putting together other passages. First, the priest was washed, and then the coat was put on him: the coat, therefore, was the garment next to the body, since no mention is anywhere made of any other garments belonging to this suit, aside from those enumerated in this passage. The belt ('ABHNET) girded the coat, both Aaron's and his sons' coats, Exod. xxviii. 4, 39, 40; xxix. 9; xxxix. 29; Lev. viii. 7, 13; xvi. 4. The girdle (HHESHEBH) girded the ephod, seen in Pl. V. The only difference between the two was that both of them alike were made of blue, purple, shani-scarlet, and twined linen, Exod. xxxix. 29; xxviii. 8: but the girdle (Pl. V.) had also threads of gold inwrought amongst these colors, Exod. xxviii. 8. The belt nearest the body would thus be softer, as would be best. Then the blue robe is next over the belt and coat; the ephod next, with its girdle (HHESHEBH, Pl. V.); and then the breastplate is put on outside of the vest-like ephod: but the breastplate is put on empty, or without its twelve stones; then the stones in their bezels are slipped into their eyelets, button-holes, ouche-openings. Putting these stones into the breastplate, therefore, was a part of the solemn service "at the door of the tent of appointment" that day, Lev. viii. 3. These stones are called Urim and Thummim = firelights and perfections. The first stone ('ODHEM) was red: the Hebrew adjective, 'ADHOM, is "red;' as, "blood," Isa. lxiii. 2. Thus it was a blood-color stone. Its red light, or firelight, would be 'UR: 'URIM is the plural.

What Philo "teaches," that "the Urim and Thummim were two small images inserted between the double folds of the breastplate" (see Gesenius), is, of course, a myth, since he could have had no source of information superior to the original description before us; and here there is no mention of "two" of any thing, Urim and Thummim being both plural. Moreover, there were twelve things, the stones, commanded to be "filled into the breastplate," Exod. xxviii. 17–20; and, when this command (the same with Exod. xxviii. 30) was fulfilled, Moses "put into the breastplate the Urim and the Thummim," Lev. viii. 8.

It has been before remarked, that it is common in the Sacred Scriptures to give two names to the same thing, — one denoting the thing itself, and the other expressing some quality of it or describing it; as, the grate of the altar is called a "grate" and a "net:" the name "net" describes the grate. So the twisted gold cords of the ephod, in the two upper rings of the breastplate (Pl. V.), are called "chains" and "cord-work," and then "chains of cords," Exod. xxviii. 14; and also "cords," Exod. xxviii. 24. So the twelve stones are called "stones" because they were stones; and then they are called "lights" and "perfections," because, being precious stones, they necessarily gave out light. For more illustrations, see further on (1 Kings vii. 16–20).

The myth of Philo is the more bold, in that it puts images in the very bosom of the high-priest himself, not only without divine command, but even contrary to it; for, at the very time that the breastplate was made, the command was given, that no such images or likenesses should be made then or ever, Exod. xx. 4. The only images and likenesses ordered for the Tabernacle were the two cherubims on the ark and the cherubims of the veil (Fig. 4, Pl. II., and Fig. 10, Pl. XX. and vignette, and Pl. I.), thus stationary cherubims only; and there is no mention of making any others for it.

There also were no "double folds" to the breastplate between which to insert the images; for the breastplate was a square (Exod. xxviii. 16; xxxix. 9), a span in length, and a span in width, — same. Now, if KAPHUL (the perfect participle), doubled, has any thing more than an adjective force, double, then the square, doubled, would cease to be square. RABHUA", "square," is also the perfect participle, "squared:" but it means only "square," as appears from the fact that the breastplate was a span long and a span wide; so wherever the term occurs.

If, again, as some pictures represent, the breastplate be supposed to consist of two square pieces, — one doubled down over the other, so as to cover the twelve stones, — then it would

have been so said, and the description would have been: "Square shall it be, doubled; *two* spans shall its length be, and a span its width." Such a form, doubled, would be a span square. That it would be so described, compare Exod. xxvi. 9: "And thou shalt double (KAPHAL) the sixth curtain" (*Cde1'f*, *B*, Fig. 9, Pl. XX.). This curtain was "thirty cubits long." Exod. xxvi. 8; and, when it was doubled, it was half-length,—"a half-curtain," Exod. xxvi. 12. But the breastplate was only a span, either long or wide, and yet was square. It, therefore, was not doubled, but double. It, now, could only be divided in the middle, either vertically or horizontally. This last division would be like hanging the two halves of a door to the threshold and lintel. See more now following.

21. "And the stones shall be with the names of the sons of Israel; twelve with their names: with the engravings of a seal, each with his name, shall they be, according to the twelve tribes."

Rem.—But on each shoulder was a stone, with six of the same names apiece,—thus six on the right side, and six on the left,—as seen in the breastplate, Pl. V.

22. "And thou shalt make upon the breastplate wreathen chains, the work of a cord, of pure gold."

Rem.—There were not four chains made like cords, two on the ouches upon the shoulders of the ephod (Exod. xxviii. 14), and two different ones on the breastplate (Exod. xxviii. 22). In Exod. xxviii. 14, the number of the cord-like chains is given,—namely, two; adding that they, the upper ends of both, were attached, each one, to the two ouches on the two shoulders of Aaron, Exod. xxviii. 12. Now (Exod. xxviii. 22), the number of the chains is not given; but they are made upon the breastplate. Thus, as they were attached to the ouches on the shoulders at their upper ends, so now they are attached to the breastplate by their lower ends (see ver. 25). But the manner of the lower attachment is described next.

23. "And thou shalt make upon the breastplate two rings of gold, and thou shalt put the two rings upon the two corners of the breastplate."

Rem.—These are the two rings in the two upper corners of the breastplate (Pl. V.); for,—

24. "And thou shalt put the two cords of gold upon the two rings, at the corners of the breastplate."

25. "And the two ends of the two cords thou shalt put upon the two ouches; and thou shalt put them upon the shoulders of the ephod, up before the face of it."

Rem.—This verse declares that there were only two chains, or cords, in all, tied to the two upper rings, at one end of each, and to the ouches above; thus not to rings on the shoulders, but to the ouches without rings.

26. "And thou shalt make two rings of gold, and place them upon the two corners of the breastplate, on its margin, which is beyond the ephod, inwards."

Rem.—These are the two rings in the two lower corners of the breastplate; for beyond the bottom of the ephod upwards, and towards the centre of it, and thus inwards, these rings come.

27. "And thou shalt make two rings of gold, and shalt put them upon the two shoulders of the ephod, downwards, in front of it, along by its joining, above the girdle of the ephod."

Rem.—"Along by its joining" can only mean where the ephod is sewed on to the girdle; since the girdle was from or out of the ephod (Exod. xxviii. 8), and was thus joined to the lower end of the ephod. It does not mean that these two rings were on both halves, or shoulders, of the ephod; for one half was on the back of Aaron, seen in Pl. I.: but they were put on the front one of the two halves,—"upon the two shoulders of the ephod, downwards, on the front face of it," and where the girdle joined the ephod; "along by its joining, above the girdle of the ephod," Exod. xxviii. 27 (Pl. V.). Indeed, these rings were not on either half of the ephod, but on its girdle at the joining, as said in the next verse.

28. "And they shall tie the breastplate by its rings to the rings of the ephod with a thread of blue, that it may be upon the girdle of the ephod; and the breastplate shall not be loosed from off the ephod."

Rem. — The rings of the breastplate here are the two lower rings of it: the rings of the ephod are the two rings on the girdle. The breastplate, therefore, bore its weight on the two gold cords above: below, it was tied to the rings of the girdle of the ephod by strings of blue.

29. "And Aaron shall bear the names of the sons of Israel in the breastplate of judgment, upon his heart, when he goeth in unto the holy (*ghg'h'*, Fig. 1, Pl. XIX.; and where the altar, table, and candlestick are, Pl. IV.), for remembrance before the face of JEHOVAH continually."

30. "And thou shalt put into the breastplate of judgment the lights and perfections, and they shall be upon the heart of Aaron when he goeth in before the face of JEHOVAH; and Aaron shall bear the judgment of the sons of Israel upon his heart before the face of JEHOVAH continually."

Rem. — The words of these two verses are almost exactly the same. Compare them, line by line. The only essential difference between them is, that, in ver. 29, the NAMES are to be in the breastplate of judgment; and, in ver. 30, the STONES on which those names were engraved were to be in the breastplate of judgment; or these stones in respect to their qualities, as emitting light, or rather flamy light, as of a fire; for 'UR means "fire-light," — the blaze. And for twelve of the most precious stones, set in gold, no second term could be more applicable than Thummim, in the usual but physical sense of that word elsewhere, — "perfections;" as, 1 Kings ix. 4; Ps. vii. 8 (9); xxv. 21; xxi. 1, 11; xli. 12 (13); lxxviii. 72; ci. 2; Isa. xlvii. 9; Gen. xx. 5.

Leaving these terms untranslated has thrown a cloud over them in respect to the things denoted by them.

31. "And thou shalt make the robe of the ephod wholly of blue (Pl. V.)."

32. "And there shall be a hole in the top of it, in the midst of it: the hole of it shall have a binding about, the work of a weaver; as the hole of a coat of mail it shall have: it shall not be rent."

Rem. — Since this hole was such as not to be rent, hence it slipped over the head. The term for "hole" is properly "mouth." The good oil upon the head, that went down upon the beard, the beard of Aaron, which went down upon the "mouth" of his garments (Ps. cxxxiii. 2), "And he poured of the anointing oil upon the head of Aaron" (Lev. viii. 12), was, therefore, the binding of this opening in the top of the blue robe, under his chin; to which binding, or mouth, his beard would reach: not "skirts of his garments" (English version), as if the oil descended the whole length of his robe, entirely ruining it. The oil went down to the hem or binding under his chin, and no further.

This blue robe came to the wrists of the hands, and ankles of the feet: "And on her was a coat reaching to the wrists and ankles; for with such robes the daughters of the king that were virgins clothed themselves," 2 Sam. xiii. 18. PASSIM, rendered "many colors" (Gen. xxxvii. 3, 23, 32) and "divers colors" (2 Sam. xiii. 18, 19), means "reaching to the wrists and ankles." The wrists and ankles are called PASSIM (see Gesenius), just as BOHEN means "thumb and great toe" in the same verse, Exod. xxix. 20; Lev. viii. 23, 24; xiv. 14, 17, 25, 28; Judg. i. 6, 7; and as KAPH means "the palm of the hand and sole of the foot," Gen. viii. 9; Lev. xiv. 15; Deut. xi. 24, &c. The Seventy call this robe the PODE'RE, — the foot-reaching garment. In Rev. i. 13, the Son of man "is clothed with a podére." The term "podére" is here represented by the six words, "a garment down to the foot;" "clothed with a robe," a foot-reaching robe, foot-robe, — the blue robe in Pl. V.; for He is called "a Priest for ever, after the order of Melchizedek," Ps. cx. 4. The word "podére" occurs nowhere else in the New Testament.

The whole robe was "the work of a weaver" ('OREGH), Exod. xxxix. 22; and the hem about the throat was "the work of a weaver," Exod. xxviii. 32 (see Exod. xxvi. 1, p. 12). Thus they were of the same kind of work.

33. "And thou shalt make upon its skirts pomegranates of blue and purple and shani-scarlet, upon the skirts about; and bells of gold in the middle of them about."

Rem. — A pomegranate is of the form and size of an orange. On the robe, they were hence spherical balls of colored thread, from the centre of each of which hung a gold bell. They were thus supports for the bells, just as the knops,

or balls, were under the branches and flower-cups of the candlestick.

Twined linen and gold threads are not mentioned in these balls. In other respects, they were like all the other colored cloths of the tabernacle, breastplate, ephod, girdle, belt, and court-gate (Pl. I., IV., V.).

34. "A bell of gold and a pomegranate, a bell of gold and a pomegranate, upon the skirts of the robe about."

Rem. — That is, a bell of gold hanging from the middle of its pomegranate, its colored-thread ball, and then another ball and pomegranate. The English reading, "and bells of gold BETWEEN them round about," has no Hebrew corresponding to it. It is BETHOKHAM, — "in the middle of them." — "Between them" would be BEINOTHAM.

35. "And it shall be upon Aaron to minister; and his sound shall be heard when he goeth in unto the holy before the face of JEHOVAH, and when he goeth out, that he die not."

Rem. — The use of these bells, therefore, was similar to that of our church-bells.

36. "And thou shalt make a plate of pure gold; and thou shalt engrave upon it the engravings of a seal, קדש ליהוה, QODHESH LAJHOVAH."

Rem. — That is, the Hebrew words which mean "Holiness to JEHOVAH" (Pl. V.) on the turban. The Hebrew vowel-points I have omitted here, since they were not anciently written.

37. "And thou shalt put it on a thread of blue, and it shall be upon the turban: up before the face of the turban shall it be."

38. "And it shall be upon the forehead of Aaron, and Aaron shall bear the iniquity of the holinesses which the sons of Israel shall hallow in all their holy gifts; and it shall be on his forehead continually for a delight to them, before the face of JEHOVAH."

39. "And thou shalt weave in checks the coat, of linen; and thou shalt make the turban of linen; and the belt thou shalt make, the work of a color-weaver."

Rem. — The coat is not drawn, because its color is not given.

It was the under-garment, and was girded with the belt, 'ABHNET, not with the girdle, HHESHEBH (Pl. V.). The belt was the work of a color-weaver, Exod. xxvi. 1, p. 12. Hence, as we should expect, there were no gold threads in it: it would then be, like the girdle (Pl. V.), the work of an embroiderer. "And the belt ('ABHNET) of twined linen and blue and purple and shani-scarlet, the work of a color-weaver" ("shani-scarlet," Exod. xxvi. 1, p. 11).

We may pass to Exod. xxx.

1. "And thou shalt make an altar for converting incense into an incense (Fig. 2, Pl. II. and IV.): of shittim-wood shalt thou make it."

Rem. — The expression MIQTAR QETORETH, — "for incensing incense," — converting incense into an incense, occurs nowhere else in Scripture; but that this translation is correct, see the use of the verb QATAR, p. 24.

The incense (QETORETH), the material thing, and not the odor from it, is described, Exod. xxx. 34–38; made of several kinds of spices and frankincense. This incense is to be burnt as incense, caused to give out its odor by fire (Exod. xxx. 7); just as the fat, &c., on the altar in the court (Pl. I.), was caused to give out its odor of incense by burning.

2. "A cubit shall be its length (*ab*, Fig. 2, Pl. II.), and a cubit its width (*aa'*): square shall it be; and two cubits shall be its height (*bC*). Out of it shall its horns be."

Rem. — These horns did not have the same use as the horns of the altar in the court (Pl. I.; and see Fig. 7, Pl. XII.); for no burnt-offering was made upon it, Exod. xxx. 9. Thus there was no sacrifice to be bound with cords to the horns of the altar, Ps. cxviii. 27.

3. "And thou shalt overlay it with pure gold, its roof, and its walls about, and its horns; and thou shalt make to it a crown of gold about."

Rem. — "The roof" of the altar is the flat top of it. The crown of gold (*C*), the little raised border, would keep the particles of incense from falling off; just as the crown of gold on the table (*C*) would keep the vessels and bread upon it, and just as the like crown of gold on the ark (*C*) kept the cover, or mercy-seat, from sliding off (Fig. 2, 3, 4, Pl. II.).

4. "And two rings of gold thou shalt make for it, underneath its crown (*C*); upon its two corners shalt thou make them, upon its two sides:

and they shall be for places for the staves, to bear it with them."

Rem.—As these rings were made of gold, hence they were not of wood overlaid with gold. The rings of the ark, of the table, and of the grate of the altar of burnt-offering, were *cast* (Exod. xxv. 12; xxxvii. 3, 13; xxxviii. 5), JATSAQ. The rings of the table were also *made* ("ASAH), Exod. xxv. 26. Hence one word states that the table-rings were made; and the other, how they were made.

5. "And thou shalt make the staves of shittim-wood, and thou shalt overlay them with gold."

6. "And thou shalt put it before the face of the veil (seen with cherubims in the vignette) which is before the ark of the testimony, before the face of the mercy-seat (*dee'*, Fig. 4, Pl. II. and IV.) which is over the testimony,—there, where I will meet thee by appointment."

Rem.—Since the altar of incense—called so, simply, in Exod. xxxvii. 25—was before the veil, and Aaron offered incense on it every morning (Exod. xxx. 7), and he could not go within the veil, where the ark was, except once a year (Lev. xvi. 2, 34), hence "before the veil" does not mean "within the veil before it," but "without the veil before it." But it was in the tent of appointment before the veil, Exod. xl. 26: hence it was in the same room as the candlestick and table (Pl. IV.). Moses, therefore, did not go within the veil, but stood near this altar, as said Exod. xxx. 6,—before the veil, in the tent.

7. "And Aaron shall burn as incense upon it incense of spices: in the morning, in the morning when he trimmeth the lamps, he shall burn it as incense."

8. "And, when Aaron causeth the lamps to ascend between the evenings, he shall burn it as incense,—an incense continually before the face of JEHOVAH to your generations."

9. "Ye shall not offer upon it strange incense or burnt-offering or bread-offering; and a pour-offering ye shall not pour upon it."

Rem.—Bread-offering, because meat-offering gives the idea, now, of flesh; whereas this offering was never of flesh, but something from flour, or a bloodless offering, Lev. ii. 1–16. So the drink-offering, as shown before, was never drunk, but poured out on the altar of burnt-offering (Pl. I.).

17–21. The laver and its base were put between the altar of burnt-offering in the court (Pl. I.) and the doorway of the tent of appointed meeting (the Tabernacle), as seen in the plate. But, as neither of them is described, they are passed by.

Chapter xl. treats of the arrangement and places of all things of the Tabernacle.

It is said that Aaron could enter within the veil only once a year, Lev. xvi. 2, 34; and yet the camp of Israel, with the Tabernacle and all things of it, sometimes journeyed after two days or a month, Num. ix. 22. How, then, could the veil be entered in order to remove the ark? It was first taken down, and put over the ark, Num. iv. 5; and then there was no veil to enter within.

The altar of burnt-offering was at the doorway of the tabernacle of the tent of appointment, Exod. xl. 29; and the laver was between the tent of appointment and the altar, Exod. xl. 7, 30. It was far enough from the tent for safety; for a fire was on this altar (Lev. i. 8, &c.), and there was much cloth about the tabernacle and tent.

Animals were slain north of the altar, where the lamb stands (Pl. I.), Lev. i. 11. As the worshippers brought in their offerings to the altar, it was necessary that the court on the east should give them room to do so.

There is nothing to show that the court was wider on the south side, up to the tent, than it was on the north side; nor *vice versâ*.

The floor (QARQA") of the Tabernacle is mentioned only once: "And the priest shall take some of the DUST which shall be in the floor of the Tabernacle (MISHKAN)," Num. v. 17. Hence the floor (Pl. IV.) was the earth levelled off.

Heb. ix. 1: "Then, verily, the first *covenant* had also ordinances of worship and a worldly sanctuary (Pl. I.)."

2. "For there was a Tabernacle made (Pl. III.), the first, in which was both the candlestick (Pl. V.) and the table and the show-bread (Fig. 3, Pl. II.), which is called Holy (*ghh'g'*, Fig. 1, Pl. XIX.)."

3. "And behind the second veil (*gg'*, Fig. 1, Pl. XIX., *hh'* being the first veil or doorway

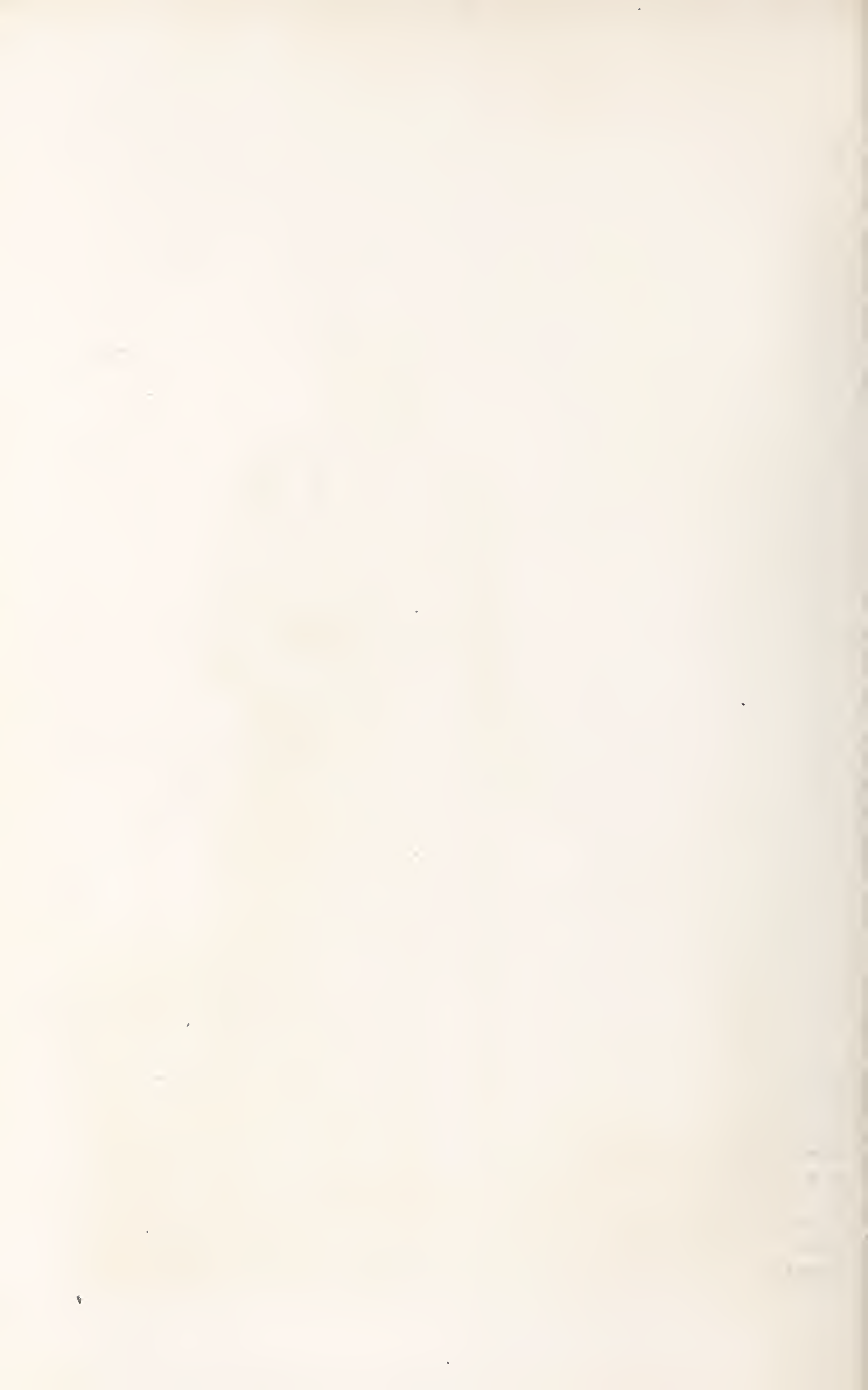
Plate V.

Garments of the high-priest, and candlestick. The blue is the robe: the coat is under it, not drawn. The breastplate was a piece of striped cloth, made in two parts, and sewed together: six stones were on the right half, and six stones on the left. It is usually drawn as if made of metal, when yet it was made of thread. The ephod and the girdle were of the same materials: the ephod was simply a vest, furnishing a ground for the breastplate to rest upon, Exod. xxviii. 1–43. "Candlestick," Exod. xxv. 31–40.



HIGH PRIEST AND CANDLESTICK.

Pl. V



hanging) was a tabernacle, which is called Holy of Holies (*ii′g′g*)."

4. "Having a golden censer (?) (Fig. 2, Pl. II. and IV.), and the ark of the covenant overlaid everywhere with gold (Fig. 4, Pl. II. and IV.), in which"—in which ark—"was a golden pot having the manna (?), and the rod of Aaron that budded (?), and the tables of the covenant (Fig. 4′, Pl. II.)."

5. "And over it the cherubims of glory (Fig. 4, Pl. II.), shadowing the mercy-seat (*dee′*); of which we cannot now speak particularly."

6. "Now, when these things were thus ordained, the priests went always into the first tabernacle (*ghh′g′*, Fig. 1, Pl. XIX.), performing the services."

7. "But into the second (*igg′i′*) *went* the high-priest (Pl. V.), alone, once a year; not without blood, which he offered for himself and the errors of the people."

Rem.—No mention is here made of the golden altar in the holy, where the table and candlestick are seen (Pl. IV.). The word *thumiatérion* ("censer") must be the *thusiastérion* ("altar"); for Josephus calls the incense-altar a censer, as it was a stationary censer. He says that between the candlestick and table was the "*thumiatérion*, wooden, ... a cubit on each side in width (*ab*, *aa′*, Fig. 2, Pl. II.), and in height double (*bC*, &c.)."—Ant. iii. 6, 8. So of the incense-altar of the last temple: he calls it a censer,—"candlestick, table, censer" (*thumiatérion*).—J. W. v. 5, 5 = incense-altar. The ancient Latin translation of Josephus retains the idea, *thuribulum*, "censer" (Jos. Con. Apion ii. 8). The golden altar of the first Temple, the same as the altar of incense, he calls *bōmós* (Ant. viii. 3, 7).

Thumiatérion, therefore, has the meaning of "incense-altar;" and certainly has it in Hebrews, for otherwise it would not be mentioned there. A censer is carried in the hand. One of the censers did not remain in the holy of holies. Aaron was to take a censer, and carry it with him within the veil once a year, Lev. xvi. 12, 13, 34.

The first query (?), therefore, I consider as pointing out an inaccuracy in statement; for the golden altar was not in the holy of holies (*igg′i′*, Fig. 1, Pl. XIX.), but in the holy (*ghh′g′*, and Pl. IV.), as we have proved above.

Ver. 4.—That the golden pot of manna, and Aaron's rod that budded, were in the ark (Fig. 4, Pl. II.). We read in 1 Kings viii. 9, that "there was nothing in the ark save the two tables of stone which Moses put there in Horeb" (Fig. 4′, Pl. II.). The pot of manna was placed "before the testimony," Exod. xvi. 34. No mention is made of the great yearly preparation for entering within the veil: hence the pot must have been placed in the holy, without the veil, on the table (?), Pl. IV.

The manna was put "before the testimony" before the Tabernacle was commanded or the testimony was given: it was placed there, I understand, after the Tabernacle was made. The manna fell both before (Exod. xvi. 15), and long after (Josh. v. 12), the Tabernacle was made (Exod. xxv. 40). That some of it was put into a pot, and placed before the testimony, which is before the ark in which the testimony was, is stated when the manna began to fall, Exod. xvi. 15, 34. It was collected then, and put in its place afterwards.

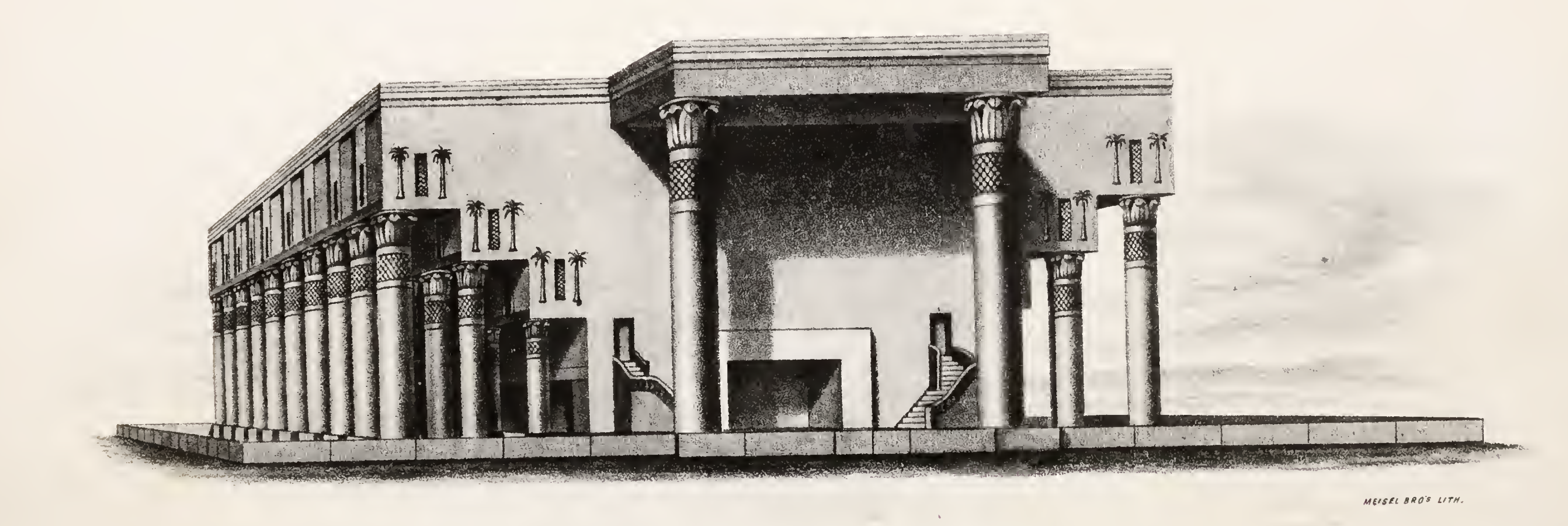
"Before the testimony"—Exod. xvi. 34; xxx. 36; Num. xvii. 4 (19), 10 (25)—always means "before the ark without the veil," and not "before it within the veil;" for Aaron's rod was placed "before the testimony,"—Num. xvii. 4 (19),—and was kept there, Num. xvii. 10 (25): and yet it was "in the tent of appointed meeting" where JEHOVAH met Moses by appointment, Num. xvii. 4 (19); and that was by the altar of incense, in the holy (Pl. IV.), as we have proved.

In Hebrews, therefore, are three inaccuracies: 1st, The altar of incense was in the holy, and not in the holy of holies; 2d and 3d, The pot of manna and Aaron's rod were in the holy, where the table, candlestick, and incense-altar were, and not in the ark (Pl. IV.).

The Tabernacle had perished more than a thousand years before Hebrews was written: and it appears that the Jews had already forgotten how that first house of worship was constructed, or how certain things in it were arranged; that they did not understand Exodus rightly.

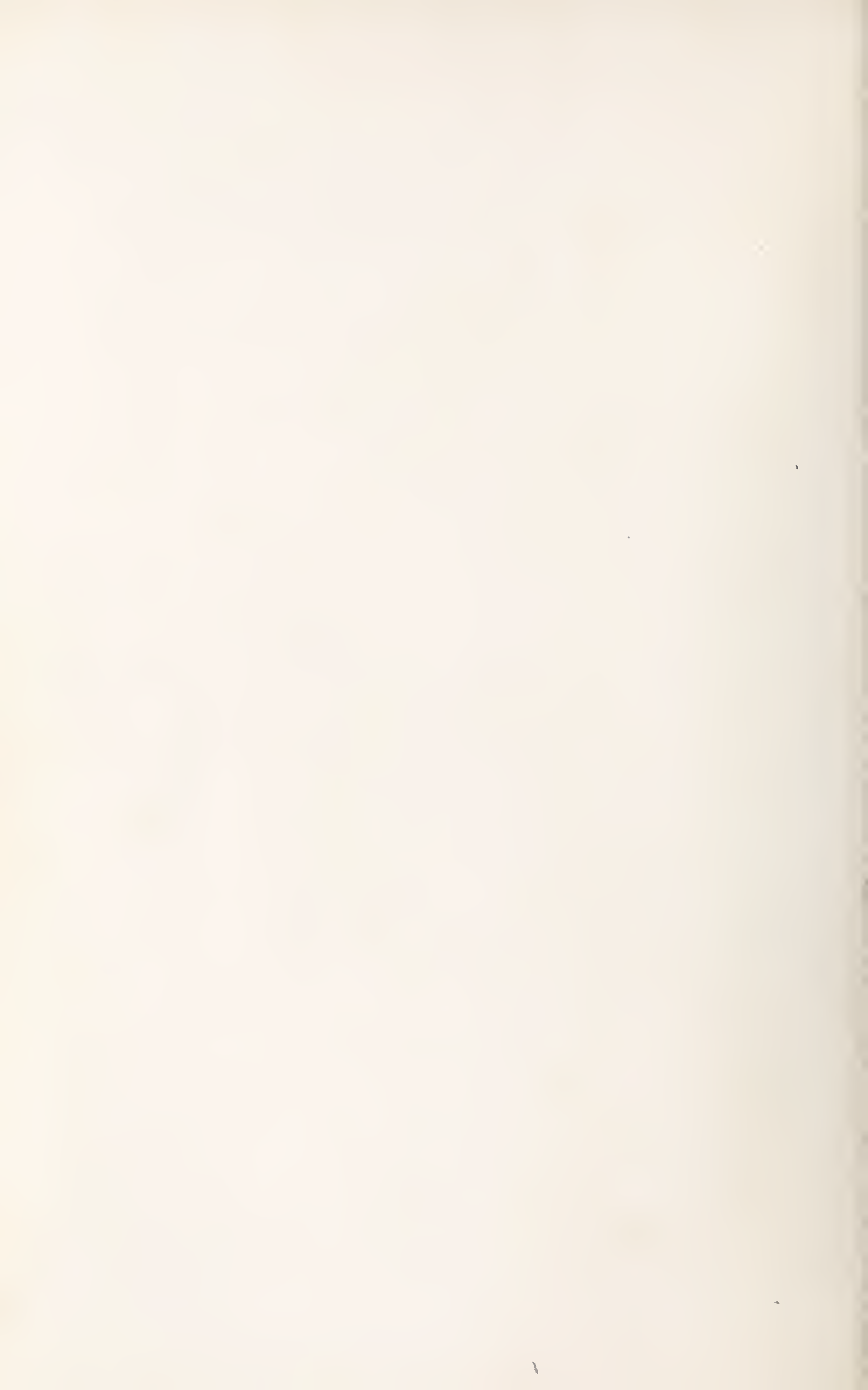
Plate VI.

Is an east or front view of Solomon's Temple, showing that it was wider and wider upwards, Ezek. xli. 7: whence all drawings hitherto made, for hundreds of years, are fundamentally false. For its two porch-pillars, Jachin and Boaz, see 1 Kings vii. 15–22. Jachin stands to YOUR left; Boaz, to YOUR right. For the three rows of hewn stone pillars and one row of cedar pilasters, supporting the overjutting galleries, see 1 Kings vi. 36; vii. 12. The great door is described, 1 Kings vi. 33–35; Ezek. xli. 2, 21, 23–25. The two side-doors and winding stairs, 1 Kings vi. 8; Ezek. xli. 11. The windows and palm-trees each side of the porch, Ezek. xli. 26. The widths of the galleries, five, six, seven cubits, 1 Kings vi. 6. The height of each gallery, five cubits, 1 Kings vi. 10. The three galleries are also mentioned in Ezek. xli. 7. The court in which the house stands, Ezek. xl. 47; xli. 12–15; 1 Kings vi. 36; vii. 12. The pillars, three rows, on the sides, Ezek. xlii. 6; 1 Kings vi. 36; vii. 12. The porches formed by these three rows of pillars, Ezek. xli. 15. The two pillars, Jachin and Boaz, Ezek. xl. 49; 1 Kings vii. 21.



FRONT VIEW.

PL.VI.



THE

HOUSE OF JEHOVAH,

COMMONLY CALLED

SOLOMON'S TEMPLE;

AND

HOUSE OF THE KING.

---

1 Kings, Chap. VI.

THE HOUSE OF JEHOVAH; Pl. VI., VII., X., XVII.

1\. "And it came to pass in the eightieth year and four hundredth year after the sons of Jisra'el had gone out of the land of Mizraim, in the fourth year, in the month Ziv, that is the second month, of Shelomoh's reigning over Jisra'el, that he built the House to Jehovah."

2\. "And the house which the king, Shelomoh, built to Jehovah, sixty cubits was the length of it ($j'n$, Pl. VII.), and twenty was the width of it ($j'i'$), and thirty cubits was the height of it (jo, Fig. 2, Pl. IX.)."

Rem.—These are inside measures; and hence the house was thirty cubits high inside. Its outside height was a little greater, being $bh =$ 30 cubits, $+ hi =$ thickness of the roof, $+ ab =$ thickness or height of the base of Jachin or Boaz (Fig. 3, Pl. IX.).

The same inside measures for the length and width are given in Ezekiel: "And he measured the length of it, forty cubits ($j'k$), and the width, twenty cubits ($j'i'$)." . . . "And he measured the length of it, twenty cubits (kn), and the width, twenty cubits (kk'), before the nave ($j'i'k'k$)," Ezek. xli. 2, 4; and $j'k + kn = 40 + 20 = 60$. But the passages in Kings to which these in Ezekiel correspond are 1 Kings vi. 17, 20.

3\. "And the porch before the face of the nave of the house, twenty cubits was the length of it (gh'', Pl. VII.) before the face of the width ($j'i'$) of the house: ten cubits was the width of it (gd') before the face of the house."

Rem. — Corresponding in Ezekiel is this: "The length of the porch was twenty cubits (bb', Pl. VII.), and the width eleven cubits ($b'g$)," Ezek. xl. 49; making the wall, as said in the Introduction, one cubit thick ($b'd'$).

4\. "And he made to the house (Pl. VI.) windows closed with lattices."

Rem. — Shequphim, "lattices." So 1 Kings vii. 4.

5\. "And he built against the wall of the house galleries about, about the walls ($i'jj'$, $j''k''k$, Fig. 2, Pl. IX.) of the house, to the nave ($j'i'k'k$, Pl. VII.) and to the oracle ($kk'n'n$); and he made closets about (C, Pl. VII., and Fig. 3, Pl. IX.)."

Rem. — That is, the galleries ran entirely round the central portion of the house ($j'i'n'n$, Pl. VII.), and came against the walls ($j''k''k$, $i'jj'$, Fig. 2, Pl. IX.), but did not rest on the walls, as said both in Kings and Ezekiel: "That they might not rest on the walls of the house," 1 Kings vi. 6. "And they did not rest on the walls of the house," Ezek. xli. 6. It will be seen that they rested on the three rows of pillars and one row of pilasters, 1 Kings vi. 36 (Fig. 1, 2, 3, Pl. IX., and Pl. VI., X.).

The closets were thirty-three in all, as said in Ezek. xli. 6, 10.

6. "The lowest gallery (JATSIVA"), five cubits was the width of it ($o'p$, Pl. VII.); and the middle, six cubits was the width of it (pp'); and the third, seven cubits was the width of it ($p'q$): for he gave contractions to the house about, outside, that they might not rest on the walls of the house."

These contractions, properly subtractions, left the galleries overjutting. The house was contracted downwards "outside," while it was wider and wider upwards "inside," as said in Ezek. xli. 7.

"That they might not rest on the walls of the house" ($i'jj'$, $j''k''$, Fig. 2, Pl. IX.), implies that the galleries rested on something, which could only be the pillars and pilasters mentioned in 1 Kings vi. 36; vii. 12; Ezek. xlii. 6 (bc, de, fg, hi, Fig. 2, Pl. IX.).

In respect to the subtractions, the portions taken out were efg, ghi, $ijkc$, kld (Fig. 1, Pl. IX.), each side of the house (bd, $b'd'$, Fig. 1) and out of the west end (lk', Fig. 3).

To refer ver. 6 to an elevation: "The lowest gallery, five cubits was the width of it ($k'l$, Fig. 2, Pl. IX.); and the middle, six cubits was the width of it ($l'm$); and the third, seven cubits was the width of it ($m'n$): for he gave contractions to the house about, outside, so as not to rest on the walls of the house." The aisle (TSELA") was four cubits wide (kk''), Ezek. xli. 5. This aisle is mentioned in 1 Kings vi. 8. Hence Fig. 2, Pl. IX.: $k''k = 4$ cubits, $k'l = 5$ cubits, $l'm = 6$ cubits, $m'n = 7$ cubits; for, the pillars becoming higher and higher, and hence larger and larger, there would be more and more room required for them.

These galleries are often mentioned in Ezekiel, and are spoken of as three (nm', ml', lk'), with the aisle (kk'', Fig. 2, Pl. IX.), and all four as extending or running about the house, Ezek. xli. 7. They are only mentioned in Ezekiel, the widths of the three galleries ($k'l$, $l'm$, $m'n$) not being given there; but in 1 Kings vi. 6 they are: while the aisle is only mentioned in 1 Kings vi. 8, and its width is given in Ezek. xli. 5. Again: the galleries widened the house upwards; but the fact is not stated in Kings, but is in Ezek. xli. 7. In Kings it is narrowed downwards, — contracted outside: which two statements agree.

7. "And the house, while it was building, was built of whole stone from the quarry."

Rem. — These stones were squared (1 Kings vii. 9) and hewn (1 Kings v. 31). Hence the word "whole" does not mean that they were not hewn: they were large and precious (1 Kings v. 31; vii. 9), thus whole stones, in this sense.

These stones were not brought from Mount Lebanon: only cedars and cypresses came from thence. No mention is anywhere made of bringing stones from Lebanon for the Temple. The workmen were in two levies: eighty thousand were stone-cutters (HHATSABH), and thirty thousand were wood-cutters (KARATH). The latter were in Lebanon: the eighty thousand, necessarily the larger body, were in the mountain whose name is not given, — near Jerusalem (?); for the stones of the foundation of the Temple, still in place, are like the quarries near by, 1 Kings v. For this idea I am indebted to Mr. E. S. Philbrick: the proof I find in the text of 1 Kings v. and elsewhere. Hiram furnished only cedars and cypresses from Lebanon, 1 Kings v. 6, 8–10 (Heb. 20, 22–24); floated the timber down by sea, ver. 9 (23). No mention is made of Hiram's furnishing any stone. The levy of *thirty thousand* men out of all Israel, Solomon sent to Lebanon, ten thousand a month, 1 Kings v. 13, 14 (Heb. 27, 28). *Seventy thousand* bore burdens, and *eighty thousand* hewed in the mountain, 1 Kings v. 15 (29). "And the king commanded, and they moved great stones, precious stones, to found the house, hewn stones," ver. 17 (31).

The thirty thousand hewed nothing but wood; for KARATH occurs two hundred and eighty-seven times, and is applied to cutting off a garment, 1 Sam. xxiv. 5, 12; shoots of a vine, Isa. xviii. 5; to cutting a calf in twain, Jer. xxxiv. 18; a forest, Jer. xlvi. 23; a tree, Deut. xix. 5; cedars, Isa. xliv. 14; the foreskin, Exod. iv. 25; the head, 1 Sam. v. 4; xvii. 51; palms of the hands, 1 Sam. v. 4. Thus it is applied to cutting wood, and other things that cut easily; as, cloth and flesh, but never stone.

The eighty thousand hewed stone; for HHAT-SABH occurs twenty-five times, and is used of hewing a sepulchre in a rock, Isa. xxii. 16; of hewing copper-ore out of mountains, Deut. viii. 9; of "hewers of stone," 2 Kings xii. 12 (13); "the rock whence ye are hewn," Isa. li. 1; of hewing out cisterns, wells, and wine-presses, Deut. vi. 11; Jer. ii. 13; Isa. v. 2: but it nowhere speaks of hewing wood, under this verb. Excavations in the rock for sepulchres, wells, and cisterns, are found everywhere in Palestine.

Now, since the eighty thousand hewed stone, hence the mountain in which they wrought was not Lebanon; for it nowhere says that any stones came from Lebanon for the Temple.

But Mr. Philbrick's letter will be very interesting, and confirm the preceding conclusions:—

Boston and Worcester Railroad,
Engineer's Office, Boston, Feb. 22, 1860.

. . . Next as to quarries of Lebanon. I saw none, except those of Baalbec, which are of coarse marble, light buff, and grayish when exposed. But would say, that I don't believe they ever took stone from Mount Lebanon to Jerusalem, for two good reasons: 1st, There never were any roads on which a wheel-barrow could travel,—mule and horse or camel back being the only means of transporting any thing in Syria; and, 2d, Because there are plenty of stone around Jerusalem as good as any in Lebanon. I saw quarries near the city, of limestone. All Palestine and Syria as far as Baalbec is limestone, except the volcanic region near the Sea of Tiberias. The stone about Jerusalem is a dark, grayish, cream color, or rather a cold buff, turning gray and lichen color by exposure. There is no stone like it here. Milwaukie brick come something near it; and so does Cincinnati sandstone, when fresh cut. But the stone walls of the Temple area (*cdL'L*, Fig. 7, 8, Pl. XX.) are still standing, and are grayish with lichen and mildew, though something like the color of this piece of paper [enclosed] when freshly broken.

The same remark might apply to the rocks of the hills all about Jerusalem; some of which are quite chalky, however.

It is quite impossible that any race of men could have taken large stone from Mount Lebanon to Jerusalem. The route is impracticable, both direct and *viâ* Joppa. Nothing but donkeys and camels can travel it. It is enough to kill a horse, as it *did* one of ours, to walk over the ground. . . .

Truly yours, E. S. Philbrick.

Again: the levy of thirty thousand wood-hewers were sent to Lebanon in courses, ten thousand at a time; so that there never were more than ten thousand at once in Lebanon, 1 Kings v. 13, 14 (27, 28): while it does not say that the eighty thousand were divided into courses, neither that they were sent anywhere, 1 Kings v. 15 (29); a confirmation of the idea that they were at home, in or near Jerusalem.

Thus there were eight times as many stone-cutters as wood-hewers.

The wood-cutters, also, need not have worked more than one season; while the stone-hewers, although eight times as many at any given instant, must have worked the whole twenty years about the Temple, and house of the king, 1 Kings vi. 38; vii. 1; ix. 10; for look at Pl. XVIII.: The pavements of the Temple, a surface of eight hundred and ten thousand square feet (810,000); the under-side, as many more; the edges and ends, two-fifths as many more; besides the eight lengths of wall, making one line of six thousand feet long, nine feet high, and nine feet thick (Pl. XV. and XVII): add to which, all the six gates (Pl. XVI.), thirty-six watch-towers (Pl. XV.), thirty chambers of the priests (Pl. XVII. and XV.), and the pillars and walls of the house (Pl. VI.), except the two in front, which were copper. And all this was only the comparatively light superstructure; while the substructure (Fig. 7, 8, Pl. XX.) was very much more massive, and contained twice as many square feet as the whole Temple with all its courts and pavements.

At the north end of the substructure there is a trench (*P*, Fig. 7, Pl. XX.), hewn out of the solid rock, one hundred and thirty feet wide (130 ft.), seventy-five feet deep now (75 ft.), and trees are growing in the bottom, so that we do not know how much deeper it is; and four hundred and sixty feet, if not a thousand and sixty-six feet long (1,066).—Robinson's "Palestine," last edition, 1856, vol. i. pp. 293, 294. The stone from this Pool of Bethesda, as it is called, would alone build the Temple. Besides, both history (see Josephus) and recent observation show that the rock was once higher at the north end of the enclosure of the mosque; and how

easy it would have been to quarry out the huge rocks of the substructure from the portion *abc*, Fig. 7, Pl. XX., perhaps twenty times as large as I have drawn it, and slide or trundle them down hill to their places (d, L') ! &c. Some of those stones are twenty to thirty feet long, four to seven and a half feet thick, and six feet wide or deep (Robinson's "Palestine," vol. i. p. 286). Think of bringing these stones from Lebanon on horseback = a hundred miles, say, along mule-tracks and the brows of precipices!

These are stones of the substructure: but the stones of the pavement and house were "precious stones, great; stones of ten cubits, and stones of eight cubits," 1 Kings vii. 10; stones fifteen (15) and twelve (12) feet square: which does not much alter the case (Pl. XV., XVII., XVIII.).

It was observed above, that thirty thousand months' work would be sufficient for doing all the wood-work of the Temple, and house of the king (Pl. VI., X., and XI.): for there was very little wood about the Temple; none, except in the roofs of the gates (Pl. XV.), and the floors, roof, and timbers of the house, and the holy of holies (Fig. 2, 3, Pl. IX.). There was much more wood about the house of the forest of Lebanon, or house of the king (Fig. 4, Pl. IX.).

Besides, the timber was only rough-hewn in Lebanon, and brought down in floats by sea; and then was smoothed off, and carved, where it was carved, in Jerusalem.

It only says that it was hewn in Lebanon. It says that it was carved in Jerusalem, if not in the Temple itself, 1 Kings vi. 35. If the timber was smoothed in Lebanon, the case is not altered: it would be so bruised in transportation, that it was finished again at Jerusalem. That no tool of iron was heard while the Temple was building (1 Kings vi. 7) does not apply to the silent carver, nor to the joiner smoothing off the lumber near by, nor to the click of the hammer driving in the tacks of the gold sheathing which overlaid the inside of the house. There was no rough-hewing of timber, no broadaxes at work, and no sound of the pick or chisel of the stone-cutter. This shows that they all had cubit-rules which agreed perfectly with each other (Fig. 5, Pl. XIV.), for otherwise their work would not have come together so silently; also that they worked up to their marks. To translate the rest of ver. 7:—

7. "And the stone-picks and the axe: no tool of iron was heard in the house while it was building."

Rem.—The expression "*the* mountain," 1 Kings v. 15 (29), does not mean any particular mountain; nor indeed one mountain, necessarily. The mountain of Lebanon, also, is not one, but several mountains,—a chain of them. The eighty thousand hewed stone in the mountain, and not in the plain: "Stand not in all the plain; escape to the mountain," Gen. xix. 17. It is to be observed, that what the Hebrews called mountains, often, we should call hills. "The mountains round about Jerusalem" (Ps. cxxv. 2) would, in many countries, be called hills. Mount Zion and Mount Moriah (on which the Temple stood) were hills, and not very high ones at that (see the steepest slope of *Mount* Moriah, $L'L''$, Pl. XX., Fig. 7; $L'L''$ being equal to 450 ft.; angle of depression, 27°; elevation at $L' = 128$ ft.).—Robinson's "Palestine," 1856, vol. i. p. 271. Thus the rise of ground, $L''L'dca$, is called a mountain (HAR). Notice the custom, in some places, of calling a stream of water, twenty or thirty feet wide, a river. The Hebrew for "hill" is GIB"AH. The hill on which the Temple stood is called a mountain (HAR) in Ezek. xliii. 12.

8. "The doorway of the middle aisle was on the right-hand shoulder of the house (AISLE and S. DOOR, Pl. VII.); and by winding stairs ($f'g$) they went up upon the middle, and out of the middle unto the three (first GALLERY, second GALLERY, third GALLERY, Pl. VII., VI., X.)."

Rem.—The Hebrew faced the east, and determined the quarters from that. Hence his right hand was south, and his left was north.

9. "And he built the house, and finished it; and he ceiled the house with boards, and the ranks with cedar."

Rem.—"Ranks" of soldiers: the galleries rose in ranks, one above another (Pl. X.). For "ranks," see 2 Kings xi. 8, 15. English, "ranges." Ceiled = wainscoted.

10. "And he built the gallery against all the house; five cubits was the height of it (*kk'*, *ll'*, *mm'*, Fig. 2, Pl. IX.): and they took hold of the house with cedar-wood."

Rem. — "And he built against the wall of the house a gallery about (JATSIVA")," 1 Kings vi. 5.

"The gallery (HAJJATSIVA"), the lowest, five cubits was the width of it; and the middle one, six cubits was the width of it; and the third, seven cubits was the width of it," 1 Kings vi. 6. "And he built the gallery (HAJJATSIVA") against all the house: five cubits was the height of it," 1 Kings vi. 10.

Hence the gallery (ver. 5) is divided into three portions (ver. 6), each of which is five cubits high (*kk'*, *ll'*, *mm'*, Fig. 2, Pl. IX., ver. 10).

"The height of it" is thus = the height of one, and of each one. Compare "And he made in the oracle two cherubim of oil-wood: ten cubits was the height of it" (*db*, Fig. 11, Pl. XX.) = "the height of one;" for ver. 25 reads, "And ten cubits was the second cherub" (*d'b'*). "The height of the one cherub was ten cubits; and so of the second cherub," ver. 26.

Literally, "it took hold;" namely, each gallery, ver. 6 (see the cedar-timbers in the house-frame, Pl. IX.).

15. "And he built the walls of the house within of strips of cedar (*jj'*, *k'*, *l'*, *m'*, *n'*, Fig. 2, Pl. IX.); from the floor of the house (*jj''*, Fig. 2, Pl. IX.) even to the walls of the ceiling he overlaid with wood within: and he overlaid the floor of the house with strips of cypress."

Rem. — The ceiling is thus the wainscot; the wall-lining of boards, and not the inside roof-lining.

16. "And he built twenty cubits on the two sides of the house with strips of cedar, from the floor even to the walls (*pqq'*, Fig. 2, IX.); and he built for it within for an oracle, for the holy of holies" (comp. Ezek. xli. 4).

17. "And forty cubits was the house (*j'k*, Pl. VII.), that is the nave before My face" (comp. Ezek. xli. 2).

Rem. — The golden altar, table, and ten candlesticks, are in the nave (Pl. X.). The room is before Me, or JEHOVAH, who has just spoken (ver. 11–13); because it is before the oracle, in which was the ark, now seen with divine light about it (Pl. X.).

18. "And the cedar of the house inside was a carving of wild cucumbers and bursting flower-buds. The whole was cedar: there was no stone seen."

Rem. — PEQA"IM (1 Kings vi. 18; vii. 24, 24) were wild cucumbers carved. But living wild cucumbers are PAQQU"OTH. "And he found a vine of the field, and he gathered from it cucumbers (PAQQU"OTH) of the field," 2 Kings iv. 39. The word "field" shows that they were wild; the word GEPHEN ("vine") shows that the fruit gathered grew on a vine.

19. "And the oracle (*kk'n'n*, Pl. VII.) he established in the midst of the house inward, that thou mayest put there the ark of the covenant of JEHOVAH" (*A*, Fig. 11, Pl. XX.; and seen in Pl. X. with rays about it, through the doorway). That door (Pl. X.) is the door of the oracle.

20. "And before the face of the oracle, twenty cubits was the length (*kn*, Pl. VII.), and twenty cubits the width (*kk'*), and twenty cubits was the height of it (*pq*, Fig. 2, Pl. IX.); and he overlaid it with precious gold: and he overlaid the altar with cedar (*b*, Fig. 6, Pl. XII.)."

Rem. — So Ezek. xli. 4: "And he measured the length of it twenty cubits (*kn*, Pl. VII.), and the width twenty cubits (*kk'*, Pl. VII., and *qq'*, Fig. 2, Pl. IX.), before the face of the nave (Pl. VII.); and he said unto me, This is the holy of holies" (*pqq'*, Fig. 2, Pl. IX.). The oracle was made of strips of cedar (Fig. 2, Pl. IX., 1 Kings vi. 16): now (ver. 20) it is overlaid with precious gold (Pl. X.). Thus metal overlays wood.

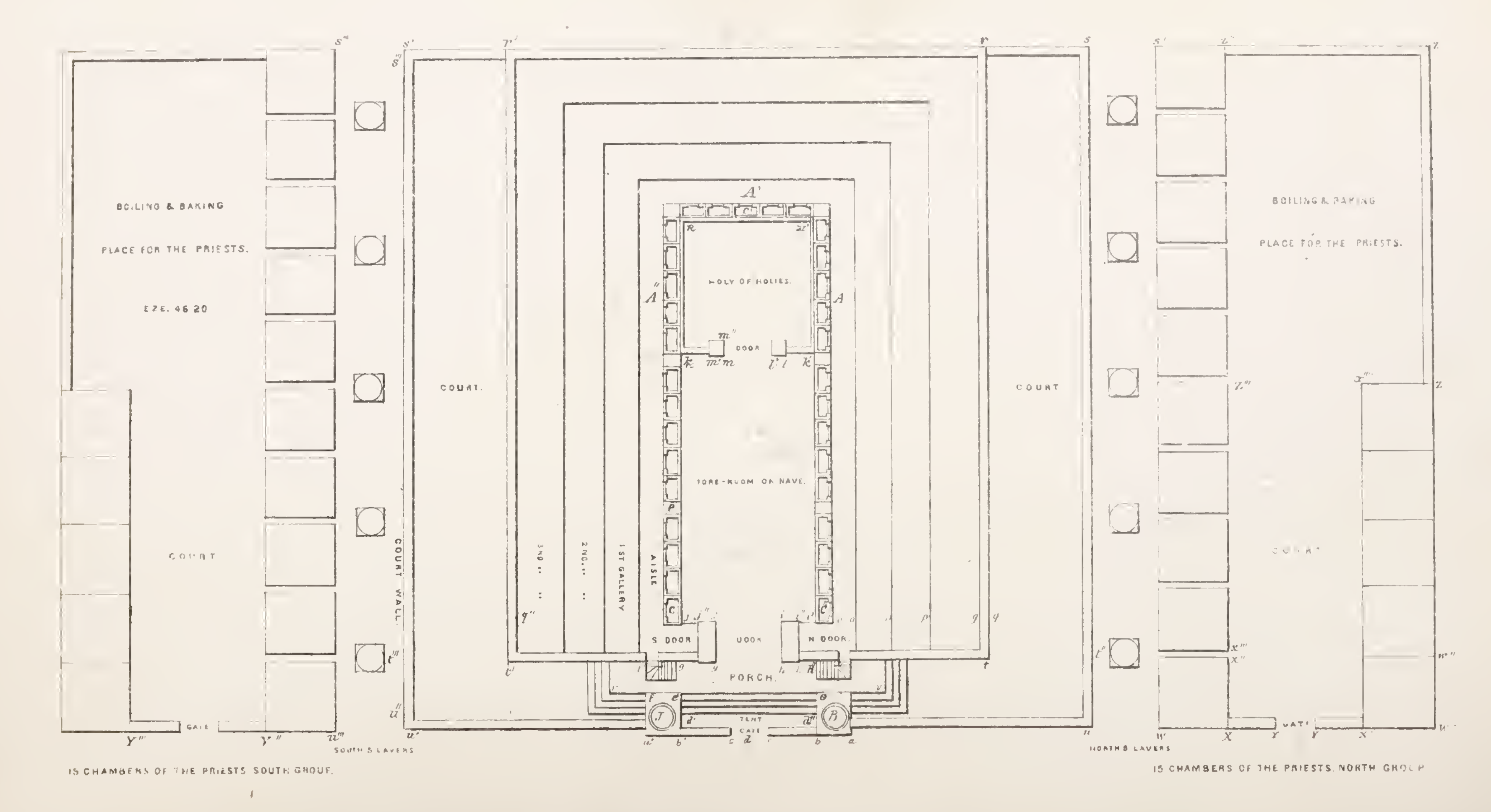
But the sides of the house are built with strips of cedar, 1 Kings vi. 15; so that no stone is seen, ver. 18. Thus wood overlays stone (Fig. 2, Pl. IX. and X.).

Hence "and he overlaid the altar (Pl. X.) with cedar" denotes that this altar of incense was a block of stone (*a*, Fig. 6, Pl. XII.) overlaid with cedar (*b*), and then overlaid with gold (*c*). "And the whole altar, which was by the oracle, he overlaid with gold," ver. 22.

The size of this altar is not given in Kings; but it is in Ezekiel: "The altar was wood,

Plate VII.

Is the central temple group of *i′xz′*, Pl. XIII., seen in perspective there, and in Pl. XV. and XVII. The names of the parts are written on this plate. The Temple (*t′trr′*) and its court (*u′uss′*) are described, 1 Kings vi. 1–38; Ezek. xl. 47–49; xli. 1–26. The ten lavers, 1 Kings vii. 27–39. The chamber-groups, Ezek. xl. 17, 44–46; xlii. 1–14; xliv. 19; xlvi. 19, 20.



GROUND PLAN OF THE TEMPLE.

PL. VII



three cubits high (*c*, Fig. 6, Pl. XII.); and its length was two cubits; and its corners to it, and its length and its walls, were wood. And he spake unto me, This is the table which is before the face of JEHOVAH," Ezek. xli. 22.

This altar is called a table. There was also a table, besides the altar. 1 Kings vii. 48: "The altar of gold, and the table, upon which was the bread of faces, of gold." Both are seen only in Pl. X.

21. "And Shelomoh overlaid the house inside with precious gold; and he drew chains of gold across before the face of the oracle, and it he overlaid with gold."

Rem. — RATTIQOTH (chains), to support a veil (?), occurs not elsewhere; but the singular number (RATTOQ) of the similar word means a chain, Ezek. vii. 23.

22. "And the whole house he overlaid with gold, until he had finished the whole house; and the whole altar which was by the oracle he overlaid with gold (Pl. X.; and *c*, Fig. 6, XII.)."

23. "And he made in the oracle two cherubim of oil-wood: ten cubits was the height of it (*db*, Fig. 11, Pl. XX.)."

Rem. — "Of it" = of one (see ver. 25).

24. "And five cubits was the one wing of the cherub (*ab*), and five cubits was the second wing of the cherub (*bc*): ten cubits was it from the end of one of his wings (*a*) unto the end of the other of his wings (*c*)."

25 "And ten cubits was the second cherub ($d\,b'$): there was one measure and one form to the two cherubim."

26. "The height of the one cherub was ten cubits (*db*), and so of the second cherub ($d'b'$)."

27. "And he put the cherubim in the midst of the inner house, and they spread forth the wings of the cherubim; and the wing of the one touched on the wall (at *c*), and the wing of the second cherub touched on the second wall (at c'); and their wings at the midst of the house touched wing to wing (at *a*)."

Rem. — The oracle has here a third name, from its position; namely, the inner house: the other is holy of holies.

28. "And he overlaid the cherubim with gold."

29. "And all the walls of the house about he carved with open carvings of cherubim (Pl. X.) and palm-trees and bursting flower-buds, on the inner ($kk'n'n$, Pl. VII.) and in the outer part ($j'i'k'k$)," Ezek. xli. 18–20.

30. "And the floor of the house he overlaid with gold, in the inner and in the outer part."

Rem. — We have seen that the inner house is the holy of holies, or oracle, ver. 27. Hence the outer part is the nave, in which the altar, table, and ten candlesticks are seen (Pl. X.).

31. "And for the doorway (PETHAHH) of the oracle ($l'm$, Pl. VII. and X.) he made doors (DELATHOTH) of oil-wood (Fig. 2, Pl. IX.): the post, the door-posts, were a fifth ($ll'+mm' = \frac{1}{5}$ of $kk' = \frac{1}{5}$ of $20 = 4$. Hence $ll' = 2$ cubits $= mm'$)."

Rem. — So in Ezekiel: "And he went in to the inner part, and measured the (= each) post of the doorway, two cubits (ll', mm', Pl. VII. and X.)."

32. "And the doors of oil-wood were two (Fig. 2, Pl. IX.); and he carved upon them carvings of cherubim and palm-trees and bursting flower-buds; and he overlaid them with gold: and he spread upon the cherubim and upon the palm-trees the gold."

33. "And so he made for the doorway of the nave door-posts of oil-wood, of a fourth ($ii''+jj'' = \frac{1}{4}$ of $j'i' = \frac{1}{4}$ of 20 cubits = 5 cubits: hence $ii'' = 2\frac{1}{2}$ cubits $= jj''$, Pl. VII.)." Thus the posts of the large centre door (Pl. VI.) were $2\frac{1}{2}$ cubits thick. It will be seen that they were five cubits deep (*hi*, Pl. VII.).

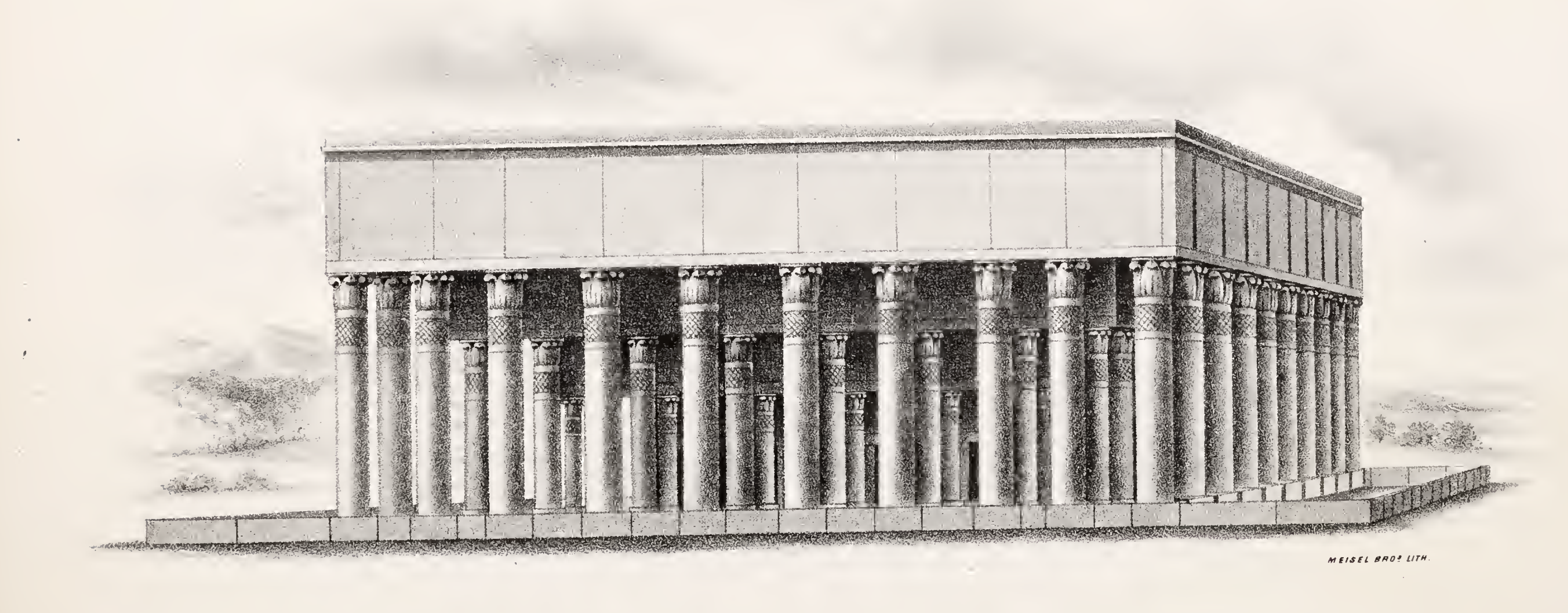
Rem. — "Of a fourth:" accurately, "from with, a fourth." The two door-posts took away a fourth from the space where they stood, — occupied a fourth of $j'i'$.

34. "And the doors of cypress-wood were two (Pl. VI.): the two leaves of the one door were turning (Fig. 2, Pl. IX.), and the two valves of the second door were turning (Pl. VI.)."

Rem. — So Ezekiel: "And there were two doors to the nave ($g'h$) and to the holy ($l'm$, Pl. VII.). And two doors[2] to the doors: two swinging doors;[4] two to one door, and two doors[5] to the other," Ezek. xli. 23, 24. "Doors," in the second, fourth, and fifth occurrences = valves,

Plate VIII.

West end and south side of the Temple,—the view from Mount Zion. The Mount of Olives is seen on the left. Three rows of stone pillars and one row of cedar pilasters run across the west end, as well as down both sides.



WEST VIEW.

PL. VIII.



leaves. The kind of wood of which the doors were made is not mentioned in Ezekiel: but it is mentioned in Kings; namely, oil-wood = olive-wood for the oracle (Fig. 2, Pl. IX.), and cypress-wood for the front, outside door (Pl. VI.), 1 Kings vi. 31, 34.

35. "And he carved cherubim and palm-trees and bursting flower-buds; and he overlaid them with gold, evened down upon the cutting."

Rem. — So Ezek. xli. 25 mentions the cherubim and palm-trees.

36. "And he built the inner court (*uss'u'*, Pl. VII., and *aa'*, Fig. 2, Pl. IX.) three rows of hewn stone (*bc*, *de*, *fg*, Fig. 2, Pl. IX.), and a row of cedar pilasters (*hi*)."

Rem. — It will be seen and shown that *noo'n'*, Pl. XIII., is the inner court, when *pqq'p'* is the outer court; also that *noo'n'* is the outer court in respect to *lmm'l'*, the inner court; and that *C* is an inner court, and *noo'n'* is then the outer court. Now, *lmm'l'*, Pl. XIII., is the inner court, built up with pillars (see their bases in Pl. XIII., and the pillars themselves in their court, in Pl. VIII.).

That these were pilasters (*mm'l*, Fig. 3, Pl. IX.), see proved 1 Kings vii. 2.

37. "In the fourth year the house of Jehovah was founded, in the month Ziv."

38. "And in the eleventh year, in the month Bul, that is the eighth month, the house was finished in all things of it, and in all the forms of it; and it was seven years in building."

Chapter VII.

HOUSE OF THE KING, OR HOUSE OF THE FOREST OF LEBANON; Pl. XI., and Fig. 4, Pl. IX.

1. "And his own house Shelomoh was thirteen years in building; and he finished all his house."

2. "And he built the house of the forest of Lebanon: a hundred cubits was the length of it (*cc'*, Fig. 1, Pl. XI.), and fifty cubits was the width of it (*cb*), and thirty cubits was the height of it (height of Fig. 4, Pl. IX., inside = *jo*, Fig. 2, 1 Kings vi. 2), upon four rows of pillars of cedar; and pilasters of cedar were against the pillars (*dd'*, *ee'*, *ff'*, were pillars, and *gg'* were pilasters)."

3. "And it was ceiled (= wainscoted) with cedar above upon the galleries, which were upon the pillars forty and five, fifteen in each row (*dd'*, *ee'*, *ff'*)."

Rem. — Ver. 1. It is called "his house," because Shelomoh was king; it is called "the house of the forest of Lebanon," because it was built mostly of cedar from Lebanon. The proof is this: "And it came to pass at the end of twenty years, that Shelomoh built the two houses, — the house of Jehovah and the house of the king," 1 Kings ix. 10. Now, he was seven years in building the house of Jehovah, 1 Kings vi. 38; and thirteen years in building his own house, 1 Kings vii. 1; and $7+13=20$. "His own house," therefore, must have been "the house of the king;" and was so called from him as king.

Ver. 2: "And he built the house (just named in ver. 1) of the forest of Lebanon" = of the forest-trees of Lebanon. This is equivalent to "And he built this house out of the forest of Lebanon."

That the house in ver. 1, called "his house," and proved to be "the house of the king," is "the house of the forest of Lebanon" mentioned in ver. 2, the proof is, that there are only two houses described fully, as built by Shelomoh; so that "the house of the forest of Lebanon" must have been "the house of the king." Conclusive is this: The gold shields and targets were put into the house of the forest of Lebanon, 1 Kings x. 17; they were in the house of the king, 1 Kings xiv. 26, 27.

The inside measures being, length = 100 cubits, width = 50 cubits, height = 30 cubits, hence the house of the king and the house of Jehovah (the Temple) were of the same height (Fig. 2 and 4, Pl. IX.); but the house of the king was thirty cubits wider and forty cubits longer than the portion *kk'* of the Temple (Fig. 3, Pl. IX.).

The pillars, as well as the pilasters, were cedar in this house, ver. 2; but in the Temple

the pillars were of hewn stone, and the pilasters only were cedar, 1 Kings vi. 36; vii. 12.

Now, since there were four rows of pillars (ver. 2, *d*, *e*, *f*, *g*, Fig. 1, Pl. XI.), and they were forty-five, fifteen in a row (ver. 3), hence only THREE rows (*d*, *e*, *f*) were pillars; since $45 \div 15 = 3$. And since the KERUTHOTH of cedar were one of the FOUR rows of "pillars," hence these KERUTHOTH were like pillars, in that they were vertical timbers, and served, like pillars, to hold up something; and yet were NOT pillars, for they are not so reckoned in ver. 3. And such timbers are PILASTERS, most certainly (*gg'*, Fig. 1, Pl. XI.: see Fig. 3, where these pilasters are seen in beyond the three rows of pillars, against the wall). Notice, too, that the number of pilasters is not given: it does NOT say that they were "fifteen in a row;" because, indeed, there were only thirteen in a row (*gg'*, Fig. 1, Pl. XI.).

Hence our English reading gives no correct idea of this house: "Upon four rows of cedar pillars (*d*, *e*, *f*, *g*), with cedar-beams upon the pillars," 1 Kings vii. 2. For "cedar-beams" read "pilasters" (*gg'*),—vertical, and not horizontal, pillar-like timbers; and for "upon" ("AL), read "against," in the sense of "before,"—a pilaster (*g*) standing before, or opposite to, and behind the pillars (*f*, *e*, *d*): and so the whole row (*gg'*) stood against—in architectural language, BACKED—the corresponding rows of pillars. This sense of "AL is very common, as before shown.

Ver. 3.—This wainscoting was on the inside of the Temple, as we have seen. This overlaying indicates stone in the wall,—the square stones between the windows (Fig. 3, Pl. XI.), 1 Kings vi. 18.

The same word for "ceiled" occurs in 1 Kings vi. 10, 15.

"Fifteen in each row,"—in THE row. "Each" is often expressed in Hebrew by HA· ("THE"); as, "Ten cubits was the length of the plank" = length of each or every plank, like our *a*: "of *a* plank," Exod. xxvi. 16 (*ac*, *a'c'*, *mn*, Fig. 6, Pl. II.). "The" = each "watch-tower," Ezek. xl. 7 (Pl. XV., XVI.).

4. "And of lattices there were three rows, and window to window three times."

Rem.—That is, there was a row of windows in each of the three galleries (Pl. XI., Fig. 3).

5. "And all the doorways and the door-posts were square with a timber, and the front of a window was towards a window three times."

Rem.—That is, *each* doorway was square with a timber and door-posts. The term for a "timber" is SHEQEPH. MASHQOPH is the "lintel:" "Strike the lintel and the two side-posts," Exod. xii. 7, 22, 23. The lintel is the timber over the top of the doorway. These doorways were "square," and not arched. So, too, "the door-posts of the nave were square," Ezek. xli. 21 (*h'hi*, VII.).

6. "And the porch of pillars he made; fifty cubits was the length of it (*a'a*, Fig. 1, Pl. XI.), and thirty cubits was the width of it (*ab'*): and the porch was before them, and the pillars and landing (Fig. 1, XI.) were before them."

7. "And the porch of the throne where he judged, the porch of judgment, he made (Fig. 1, Pl. XI.; and Fig. 4, Pl. IX.); and it was ceiled with cedar from floor to floor" = from floor to roof.

Rem.—Hence this was side, and not roof, ceiling. The four rows of pillars supporting the roof were this inside porch.

8. "And his house where he dwelt—the hinder court, within the porch—was like this work; and he made a house for PHAR"OH's daughter, whom Shelomoh took, like this porch."

Rem.—These are two private houses.

9. "All these were precious stones, according to the measures of hewn stone, sawed with the saw, within and without,—even from the foundation unto the spreadings, and without unto the great court."

10. "And it was founded with precious stones, great stones,—stones of ten cubits, and stones of eight cubits."

11. "And from above were precious stones, according to the measures of hewn stone, and cedar."

12. "And the great court about had three rows of hewn stone and a row of cedar pilasters, and the inner court of the house of JEHOVAH, and the porch of the house."

shaft $\binom{V}{A}$ = 4 cubits (Fig. 2), hence circumference = 4×3.1416 = 12.5664 cubits. Now, there being 25 spaces between the pomegranates round the netting (Fig. 2), hence 12.5664 ÷ 25 = .5026, or $\frac{1}{2}$ cubit = *ac* = *ab* = *a′b′*, &c. (Fig. 2). Hence *a′c* = $\frac{1}{4}$ cubit (Fig. 3), and *a′b′* = $\frac{3}{7}$ cubit; and, in the right-angle triangle, *a′cb′*, $cb' = \sqrt{(\frac{3}{7})^2 + (\frac{1}{4})^2} = .4965$, or $\frac{1}{2}$ cubit; hence *cd* = *cc′* = *c′d* = $\frac{1}{2}$ cubit (Fig. 3, Pl. XII.): and thus the pomegranates and meshes formed equilateral triangles in each netting (Fig. 3), and lozenges in Fig. 1, whose two acute angles hence = 60° each = *cdc′* (Fig. 3), and the two obtuse angles = 120° each.

18. "And he made the pillars; and two rows (*aa′*, *bb′*) about upon the one netting (Fig. 3), to cover the chapiters which were upon the head of the pomegranates; and so he made for the second chapiter (Fig. 1, Pl. XII.)."

Rem. — "Two rows" of pomegranates; the copper balls seen in two rows on one netting (*aa′*, *bb′*, Fig. 3, Pl. XII.).

19. "And chapiters, which were upon the head of the pillars, were the work of a lily in the porch (Pl. VI.); four cubits (*fg*, Fig. 3, Pl. IX.)."

Rem. — Hence the whole height of a pillar is 18+5+4 = 27 cubits = *bc*+*cf*+*fg* = *bg* (Fig. 3, Pl. IX.).

20. "And chapiters (*fg*, Fig. 3, Pl. IX., is one) were upon the two pillars, even above, along by the belly (*de*), which was over against the netting (*de*); and the pomegranates were two hundred, in rows about, upon the second netting (*d′e′* of a pillar not drawn at Fig. 3, IX.)."

Rem. — Ver. 19 begins with VEKH′OTHAR′OTH = "and chapiters." Ver. 20 begins with VEKH′OTHAR′OTH = "and chapiters," — vocalized and accented perfectly alike. They both designate the lily-chapiters (*fg*).

"The belly," HABBETEN (*de*, Fig. 3, Pl. IX.), is called, in the plural (there being "two"), "cylinders," GULLOTH, 1 Kings vii. 41, 41, 42: "the two cylinders of the chapiters."

"And the height of the chapiter was three cubits" (*de*), 2 Kings xxv. 17.

"Over against the netting" = the ONE netting, to correspond with "upon the SECOND netting."

Hence we have the proportions of a column. Height of shaft (*bc*, Fig. 3, Pl. IX.) = 18 cubits: both chapiters, *cf*+*fg* = 5+4 = 9 cubits = $\frac{1}{2}$ of shaft. Height of lily, *fg* = *ff′* = diameter of pillar. Width of netting-band (*de*) = 3 cubits; hence *cd* = *ef* = 1 cubit each.

Thus *cf* = 5 cubits; *fg* = 4 cubits; *de* = 3 cubits; *cd*+*ef* = 2 cubits; *cd* = *ef* = 1 cubit.

Or, considering the diameter of shaft as divided into 4 parts, then 18 parts = height of shaft (*bc*); 9 parts = chapiter (*cg*); 5 parts = first chapiter (*cf*); 4 parts = lily-chapiter (*fg*); 3 parts = net-band (*de*); 2 parts = plain bands of 1 cubit each (*cd*, *ef*).

The base = 5 parts (*ab*, *a′b′*, Pl. VII.).

But now to explain the netting (Fig. 1, Pl. XII.).

It was like a net, or lattice; for that is the meaning of the Hebrew term: "Ahaziah fell down through a lattice," 2 Kings i. 2. "And he walketh upon a snare" = a net, Job xviii. 8. Elsewhere the term is applied only to these chapiter-nets, 1 Kings vii. 17, 18, 20, 41, 42, 42; 2 Kings i. 2; xxv. 17, 17; 2 Chron. iv. 12, 13, 13; Job xviii. 8; Jer. lii. 22, 23. Masculine form once, 1 Kings vii. 17.

The term "netting" is applied to a single strand (Fig. 3, Pl. XII.), as well as to the one netting composed of the seven strands combined into one (Fig. 1; see text).

There being two rows of pomegranates, the knots of a net, one each side of a netting (*aa′*, *bb′*, Fig. 3, XII.), and seven of these nettings (Fig. 3) in the whole netting (Fig. 1), hence there were eight rows of pomegranates on the whole netting (Fig. 1, XII.).

Again: there being two hundred pomegranates or net-knots in one netting (Fig. 1, XII.), hence 200 ÷ 8 = 25. There were thus twenty-five pomegranates in each row around the pillar (Fig. 2, XII.).

But when the eye is at *A*, Fig. 2, it can see the pomegranate *a*, while *a* hides *b*. So *a′* can be seen, while *a′* hides *b′*. Hence only 12, and not 13, pomegranates (*a*, *c*, *a′*) can be seen at any given point or quarter (*A*). Thus only 96 can be seen on Fig. 1, though $\frac{1}{2}$ of 200 = 100. Hence, for the first time since the days of the Prophet Jeremiah, we can understand these words: —

"And the pomegranates were ninety and six towards any quarter (*A*): all the pomegranates were a hundred upon each netting about," Jer. lii. 23.

Thus, in looking at the Temple (Pl. VI.), you could see only 96 pomegranates on each pillar, Jachin or Boaz; while yet 100 ought to be reckoned, since 200 ÷ 2 = 100. Just 4 are hidden, or do not come into view; not hidden by the pomegranates (a, a'), as I have represented and stated, but by the twisted strands of the netting, which were hence in relief. If the eye (*A*, Fig. 2, XII.) were elevated, so as to be in the same horizontal plane with the rows of pomegranates, then, as stated, it would be the pomegranates (a, a'), &c., which would hide the view of those behind them (b, b'); otherwise the net-strands would do this. Hence, "towards any quarter" whatsoever, only "96" could be seen; that is, FROM any quarter. The pomegranates themselves look towards any and every quarter: "And the pomegranates were ninety and six, quarterwards," or "windwards," Jer. lii. 23; "a wind" = a quarter of the heavens, Ezek. xlii. 16–20.

Long after I had restored the forms of these pillars, I saw some pictures of the great Temple of KARNAK in THEBES, supposed to be built about the time of Solomon's Temple: and one would think that I had seen drawings of those columns; but I had not, not even in childhood. They terminate in lily-form chapiters: many of them have a band corresponding to the netting, with a narrower band each side of it (*cd*, *ef*, Fig. 3, Pl. IX.). Instead of a netting, there were something like hieroglyphics; and the belts (*cd*, *ef*) were divided into four ribbons, each running around the column. I do not remember where I saw the picture of this temple (see Kitto, perhaps; see more about these pillars at 1 Kings vii. 22).

21. "And he raised up the pillars in the porch of the nave (Pl. VII.): and he raised up the right pillar, and called the name of it Jachin; and he raised up the left pillar, and called the name of it BO"AZ (Pl. VI., and *J*, *B*, VII.)."

Rem.—Right = south. Hence left = north, as shown before. The house (Pl. VI.) faced the east, Ezek. xlvii. 1.

This is the "porch of the nave," because it is before the nave, as said in 1 Kings vi. 3 (Pl. VII.).

The south pillar, therefore, was Jachin; and the north pillar was BO"AZ.

22. "And upon the head of the pillars was the work of a lily; and the work of the pillars was completed."

Rem.—These pillars were "hollow," and "four finger-breadths thick" (*av*, Fig. 2, Pl. XII.), Jer. lii. 21. One finger-breadth = $\frac{1}{24}$ cubit (Fig. 5, Pl. XIV.).

23. "And he made the sea, cast (Fig. 4, Pl. XII.), ten cubits from brim to brim: round was it about; and five cubits was the height of it, and a cord of thirty cubits encompassed it about."

24. "And wild cucumbers, underneath its brim, encompassing it about; ten cubits, embracing the sea about: in two rows were the wild cucumbers, cast when it was cast."

Rem.—I understand, two vines, which are the two rows, like two nettings of Fig. 3, Pl. XII. "Ten cubits" =, literally, "ten by the cubit" = ten pomegranates in a row, as you measure about the sea with the cubit-rule (see "chapiter" of the lavers, ver. 31). Thus the pillars, the sea, and the ten lavers (Fig. 5), had nettings (Fig. 1, 4, 5).

25. "Standing upon twelve oxen, three facing northwards, and three facing seawards, and three facing southwards, and three facing sunrisewards; and the sea was upon them above, and all their hinder parts were inward."

26. "And its thickness was a hand-breadth; and its brim was like the work of a cup's brim,—the flower of a lily: it held two thousand baths."

In that it terminated in a "lily-flower," it was like the pillars (Fig. 1, XII.).

The sea had bases: "And the oxen, twelve, of copper, which were under the bases;" plural, more than one base, Jer. lii. 20. The oxen were under the bases: thus the bases (four) rested on the four groups of oxen (see them, Fig. 4, Pl. XII.).

The sea stood at the south-east corner of the house, at *S*, Pl. XII. (1 Kings vii. 39).

The ten lavers (Pl. VII.) were used to wash

Rem. — Ver. 1–7 are concerning the house of the forest of Lebanon; ver. 8, concerning two private dwelling-houses of Shelomoh; ver. 9–12 are concerning the Temple again, — because the pillars are stone. In the house of the king they are cedar, ver. 2.

The description in ver. 9–11 is resumed from chap. v. 17 (v. 31). Ver. 12 is resumed from chap. vi. 36.

Ver. 9: "Within and without." These words are immediately explained, — "without unto the great court." Hence "within" means "by the house which is within its court."

"The foundation" is the foundation of the house of Jehovah at the ground.

"The spreadings" are the overhanging galleries, which spread out wider and wider upwards, as said in Ezek. xli. 7. Tephahhoth, "spreadings," is from taphahh, "to spread out:" "And my right hand hath spread out the heavens," Isa. xlviii. 13.

"The great court" is the court in which the house stands (*u′uss′*, Pl. VII.).

Ver. 10: "The stones of ten cubits" square could only be the pavement-stones of the "great court without" = away from the house (Pl. X.): hence all the pavement-stones were 10 by 10 cubits, and 10 by 5 (Pl. XVII., XVIII.). Hence the "stones of eight cubits" square were "within" = in the structure of the house; and not "without," in the pavement of "the great court:" and these were "from the foundation even to the spreadings" = in all the gallery-walls spreading out and overhanging. These "stones of eight cubits" square were "from above," downwards, — "stones precious, according to the measures of hewn stone, and cedar;" the long cedar timbers resting on the tops of the pillars, and receiving and securing the stones in place above and below.

"The great court" was "the inner court;" because of each the same thing is said, — that they had "three rows of hewn stone, and a row of pilasters of cedar," 1 Kings vi. 36; vii. 12: the court *u′uss′* (Pl. VII.).

"The three rows of hewn stone" are "pillars;" thus they were stone pillars hewn; because they are called "pillars" in Ezek. xlii. 6.

"And the inner court of the house of Jehovah, and the porch of the house, had" pillars and pilasters, and the pavement-stones of ten cubits square.

15. "And he formed the two pillars of copper: eighteen cubits was the height of the one pillar (*bc*, Fig. 3, Pl. IX.), and a line of twelve cubits encompassed the second pillar."

Rem. — Hence the diameter = 4 cubits = ff'; for the sea was 30 cubits in circumference, and 10 cubits in diameter, 1 Kings vii. 23 (Fig. 4, Pl. XII.). Exactly 10 and 4 cubits in diameter; and hence a little more than 30 and 12 cubits in circumference, to be accurate; for the sea was "round," 1 Kings vii. 23: $4 \times 3.141592 = 12.566368$ cubits; and $10 \times 3.141592 = 31.41592$ cubits in circumference.

In making the mould for a pillar, they took a radius of two cubits, of course; and struck the circumference of the outer circle (Fig. 2, Pl. XII.) 12.566368 cubits.

Notice the peculiar language: the height of one pillar is given, and the circumference of the second; whence the circumference of the first is that of the second, and the height of the second is that of the first. "Pillar," here, is the "shaft" (*bc*, Fig. 3, Pl. IX.); for, —

16. "And two chapiters he made to put upon the heads of the pillars (*bc*): each was cast of copper. Five cubits was the height of the one chapiter (*cf*, Fig. 3, Pl. IX.), and five cubits was the height of the second chapiter."

17. "Nettings, the work of a net; twisted threads, the work of chains, — were to the chapiters which were upon the head of the pillars: seven to the one chapiter, and seven to the second chapiter."

Rem. — Fig. 3, Pl. XII., is one netting: Fig. 1 has seven such strands. "Nettings," of which Fig. 1 shows one, are "net or lattice work." The threads of the net are "twisted," and hence are chain-work, like the upper cords of the breastplate (Pl. V.). Then each net (Fig. 1) is composed of seven nettings (Fig. 3) = 7 strands.

Since the net-band (de) = 3 cubits (Fig. 3, Pl. IX., 2 Kings xxv. 17), and there were seven nettings (Fig. 3, Pl. XII.) in one netting (Fig. 1), hence the width of each netting ($a'b'$, Fig. 3) = $\frac{3}{7}$ cubit. Since, again, diameter of

Plate IX.

Shows three views of the Temple, Fig. 1, 2, 3; and the interior of the House of the King, Fig. 4.

Fig. 1 is Pl. VIII. stripped of the most of its pillars and pilasters, in order that it may be lettered, and exhibit its forms better; particularly because the width of the house on the west is given in Ezek. xli. 12, $bb' = 70$ cubits.

Fig. 2 is a front section, made far in. Pl. X. is the true interior. This Fig. shows the house, or temple, overlaid with strips of boards; and the holy of holies is made of strips, 1 Kings vi. 15, 16. For this wood carved and overlaid with gold, see Pl. X.

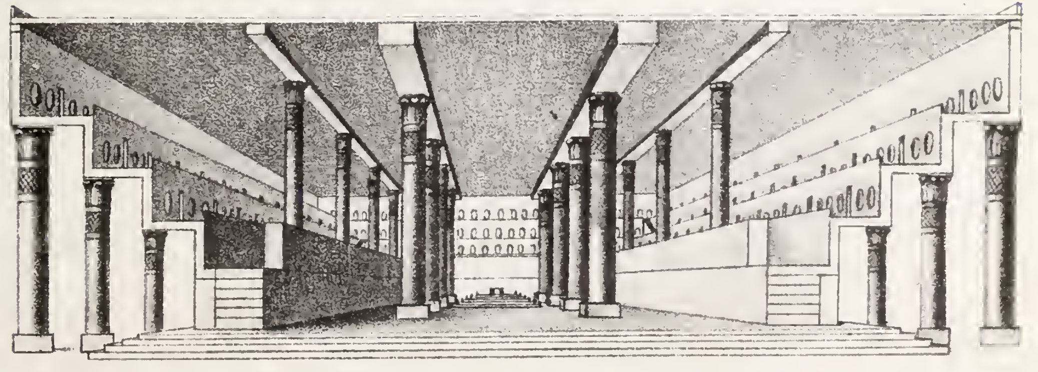
Fig. 3 is stripped of this boarding, and shows the stones in the walls (*mn*), which otherwise were overlaid with cedar, 1 Kings vi. 18. In Jachin or Boaz, $bc = 18$ cubits; $cf = 5$ cubits; $de = 3$ cubits; $fg = 4$ cubits $= ff'$. Hence $bg = 27$ cubits.

Fig. 4 is the room in which the Queen of Sheba met Solomon, 1 Kings x. 1–13. Here the throne was, and here were the five hundred shields of the runners, the king's body and life guard, 1 Kings vii. 1–7; x. 16–20. For ground-plan and exterior, see Pl. XI.

WEST ELEVATION FIG.1

FRONT INTERIOR FIG.2

SIDE INTERIOR FIG 3



INTERIOR OF THE HOUSE OF THE KING, OR

HOUSE OF THE FOREST OF LEBANON

FIG 4



the flesh of the burnt-offerings in: the sea was for the priests to wash at; namely, their hands (2 Chron. iv. 6), not their garments. Another verb would be used to denote this idea.

Steps would be needed at all the lavers and the sea, since they were all five cubits, or seven and a half feet high ($a'e$, Fig. 5, Pl. XII.). That the altar had steps (Fig. 7, Pl. XII.), is said, Ezek. xliii. 17.

Ahaz, the king, "took down the sea from off the brazen oxen which were under it, and put it upon a pavement of stones," 2 Kings xvi. 17. No steps would then be needed. This was two hundred and seventy-four years after the Temple was begun, or two hundred and sixty-seven years after it was finished (add the reigns). No reason can be assigned for his act, except that he did it that the priests might come to the sea without any trouble of ascending steps.

27. "And he made the bases (Fig. 5, Pl. XII.), ten (Pl. VII.), of copper: four cubits was the length of the one base (aa'', Fig. 5, XII.), and four cubits was the width of it (eg), and three cubits was the height of it (ac)."

28. "And this is the work of a base: they had closures ($ff'i'i$), and the closures ($ff'i'i$) were between the borders ($aifc$, $fcc'f'$, $f'c'a''i'$, $i'a''ai$)."

29. "And upon the closures ($ff'i'i$) which were between the borders ($aifc$, $fcc'f'$, $f'c'a''i'$, $i'a''ai$) were lions, oxen, and cherubim (Fig. 5, Pl. XII.); and upon the borders ($fcc'f'$), &c., was a pedestal above ($jj'n'n$); and underneath the lions and the oxen were wreaths of festoon-work."

Rem.—I have drawn one side of a base containing the cherubim. The sides exhibiting lions and oxen, I have not drawn. Underneath the cherubim, see a wreath.

Ahaz cut off the bases at bff', 2 Kings xvi. 17.

30. "And four wheels of copper were to the one base (i, i'), and axles of copper; and its four corners had shoulders (cje, $c'ne'$): underneath the laver ($j'n'e'g$) were the shoulders (cje, $c'ne'$) cast, each (cje, $c'ne'$) over against the wreaths (bcc')."

31. "And the mouth of it ($j'n'$), within the chapiter ($gj'n'e'$) and upward (j' up to g), was a cubit ($j'g$ or de); and the mouth of it (ege') was round, the work of a pedestal ($jj'n'n$), a cubit and half a cubit (j (not j') g, or ce): and also upon the mouth of it were carvings ($j'n'e'g$); and their closures ($ff'i'i$) were square, not round."

32. "And four wheels (i, i') were underneath the closures ($ii'f'f$), and the axle-trees of the wheels were in the base (aa''); and the height of the one wheel was a cubit and half a cubit ($a'h$)."

33. "And the work of the wheels was like the work of a chariot-wheel,—their axle-trees, and their felloes, and their spokes, and their naves: the whole was cast."

Rem.—"Naves;" that is, hubs. "The whole was cast:" thus they were each in one piece. The felloes of the rim, the spokes, and the hubs were not cast separately, and put together; but they were cast whole or together.

34. "And four shoulders (cje, $c'ne'$) were at the four corners of the one base: out of the base were the shoulders of it."

Rem.—Compare "And thou shalt make the horns of it (of the altar of burnt-offering, Fig. 5, Pl. II.) upon the four corners of it: out of it shall the horns of it be," Exod. xxvii. 2. Thus these shoulders of the lavers (cje, $c'ne'$) were out of the bases, at the corners, like the horns of an altar; but in the bases they kept the lavers ($j'ge'n'$) in place.

35. "And on the head" = top "of the base (cc'), half a cubit was the height (jj' or nn') round" = circular "about; and upon the head of the base were its hands (cje, $c'ne'$), and its closures ($ff'i'i$) were from it."

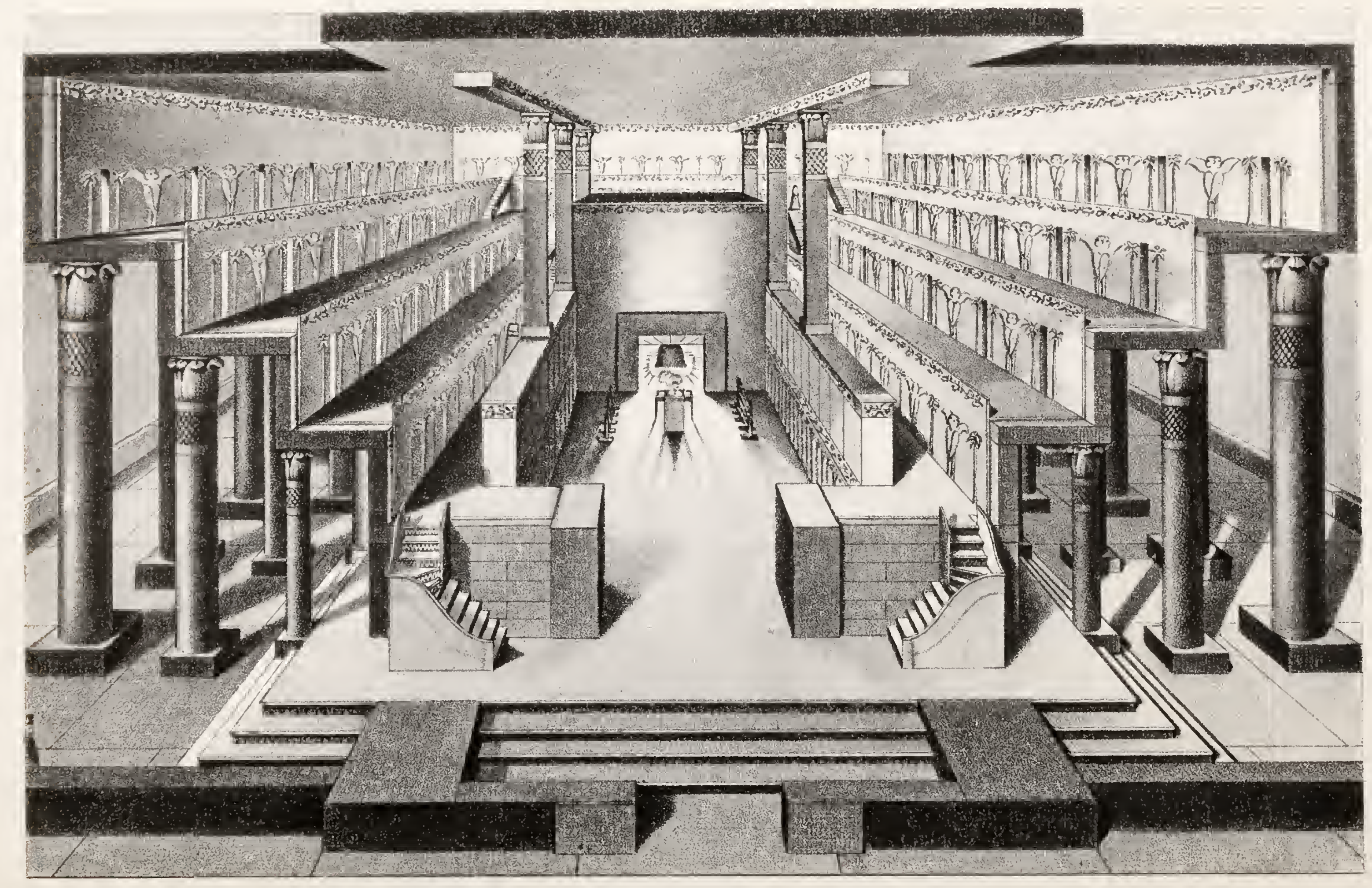
Rem.—The pedestal ($jj'n'n$) was thus "round" and "half a cubit high" (jj' or cd). The shoulders are here called hands; two names, as usual, being given to the same thing.

36. "And he carved upon the tablets ($acc'a''$), the hands" = sides "of it, and upon the closures ($ff'i'i$) of it, cherubim, lions, and palm-trees (Fig. 5, Pl. XII.), according to the room of each, and wreaths about (bcc', $c'a''$)," &c.

Rem.—Within the house (Pl. X.), a palm-tree stood between every two cherubim, Ezek. xli. 18. These cherubim, palm-trees, and wreaths are said to be carved, as in the Temple: but they were only like carved work; for they were cast, ver. 37.

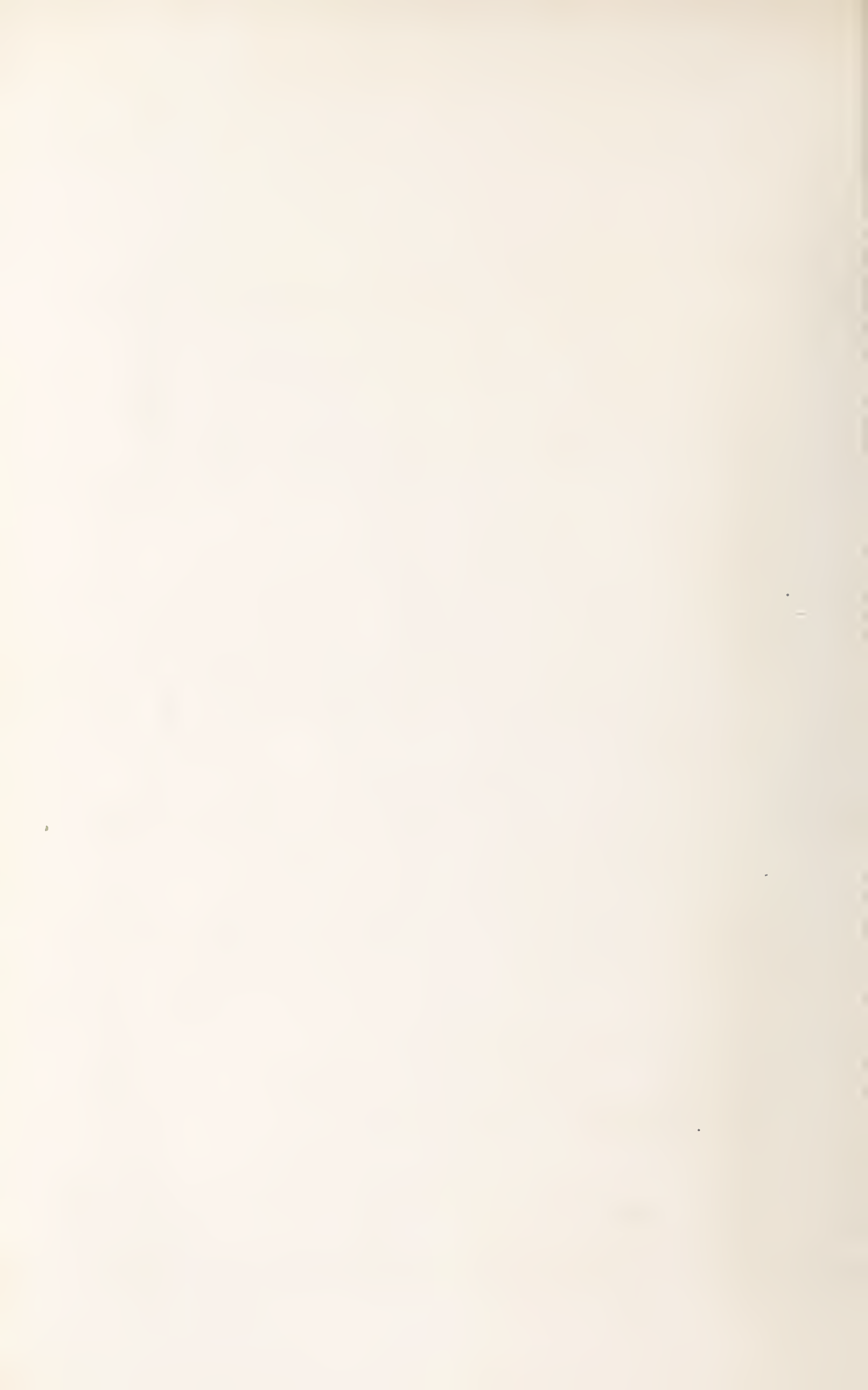
Plate X.

Interior of the Temple. The altar of incense, table, and ten candlesticks, five each side, stand in the nave. The ark is seen in the oracle, or holy of holies; also Fig. 11, Pl. XX. Winding stairs lead up into the aisles: other stairs lead up into the three galleries. The cherubim have two faces: one, that of a man looking towards a palm-tree on one side; and one, face of a young lion towards a palm-tree on the other side, Ezek. xli. 18, 19; 1 Kings vi. 8, 29; vii. 48, 49; viii. 6–9. The priests seen give an idea of the size of the house. The whole interior was overlaid with gold, as well as the altar and table; and the candlesticks were gold, 1 Kings vi. 20–22; vii. 48, 49. No mention is made of gold on the outside of the house or Temple (Pl. VI.); but, in the last Temple, there was gold on the outside (Fig. 4, Pl. XX.).



MEISEL BRO'S LITH

INTERIOR.



37. "After this manner made he the ten bases: one casting, one measure, one form, had they all."

38. "And he made ten lavers ($n'j'ge'$, Fig. 5, Pl. XII.) of copper: forty baths the one laver held; four cubits was the one laver (ee'); one laver was upon one base ($acc'a''$) to the ten bases."

39. "And he put the bases, five on the shoulder = side of the house, on the right = south, and five on the shoulder of the house on the left = north (Pl. VII.); and the sea (Fig. 4, Pl. XII.) he put on the right shoulder of the house, eastward, over against the south (*S*, Pl. XIII.; see the lavers and sea, Pl. XV. and VII.)."

40. "And HIROM made the lavers," SOUTH five LAVERS, and NORTH five LAVERS (Pl. VII.), "and the shovels" for taking up the altar-ashes, "and the sprinkling-basins" for the blood; "and HIRAM finished making all the work which he made for King Shelomoh for the house of JEHOVAH (Pl. XV.)."

41. "Pillars, two (*J*, *B*, Pl. VII. and VI.); and the cylinders (*de*, Fig. 3, Pl. IX; and Fig. 1, XII.) of the chapiters (*cf*, Fig. 3, Pl. IX.), which were upon the head (*c*) of the pillars (*bc*), two (cylinder *de*, and $d'e'$ not drawn); and the nettings, two (Fig. 1, Pl. XII.), to cover the two cylinders (*de*) of the chapiters (*cf*) which were upon the head (*c*) of the pillars (*bc*)."

42. "And the pomegranates, four hundred for the two nettings (Fig. 1, Pl. XII.); two rows of pomegranates to the one netting (aa', bb', Fig. 3, Pl. XII.), to cover the two cylinders of the chapiters (Fig. 1) which were upon the face of the pillars."

Rem. — "Upon the face" = on the outside surface, and not inside. $400 \div 2 = 200$ pomegranates for each netting (Fig. 1, Pl. XII.). $200 \div 2 = 100$ pomegranates, 96 of which can be seen in Fig. 1, Pl. XII., as explained before.

43. "And the bases, ten ($acc'a''$, Fig. 5, Pl. XII.); and the lavers, ten ($j'ge'n'$), upon the bases."

44. "And the sea, one (Fig. 4, Pl. XII.); and the oxen, twelve, under the sea."

45. "And the hods (into which the ashes are put) and the shovels and the sprinkling-basins, — all these vessels, which Hiram made for King Shelomoh, for the house of JEHOVAH, were of polished copper."

Rem. — Some kind of composition would answer better to "polished copper;" as, copper and tin.

46. "In the Plain of the JARDEN the king cast them; in the thickness of the ground between SUKKOTH and ZARTHAN."

Rem. — He sunk pits, and made vertical moulds, in which he cast all things mentioned; namely, the pillars, chapiters, lavers, bases, and the sea, with the altar-hods and shovels. The mould for the shaft of Jachin or Boaz would be 18 cubits (*bc*, Fig. 3, Pl. IX.), or 27 feet deep; 4 cubits, or 6 feet, in diameter, with a core of 4 cubits, — (4+4) finger-breadths (ab', Fig. 2).

47. "And Shelomoh left all the vessels, because it was exceeding exceeding much: the weight of the copper was not sought."

48. "And Shelomoh made all the vessels which were of the house of JEHOVAH; the altar of gold, and the table upon which was the bread of faces, of gold (Pl. X.)." ONE table, not "ten," 2 Chron. iv. 8; but "one," 2 Chron. xiii. 11; xxix. 18.

49. "And the candlesticks, five on the right hand, and five on the left, before the face of the oracle, were of precious gold (Pl. X.); and the flower and the lamps and the tongs were gold."

Rem. — The flower-formed receptacle of the lamps (Pl. V.); the tongs, with which to take a coal for lighting the lamps. Right hand = south, left hand = north; as always in Hebrew, when quarters of the heavens are meant. Oracle: its door is open (Pl. X.). Notice that there are ten candlesticks, but only one table, ver. 48, 49.

51. "And Shelomoh brought in the holy things of David his father, — the silver and the gold and the vessels: he put them in the treasuries (*C*, Pl. VII., and rr', &c., Fig. 3, Pl. IX.) of the house of JEHOVAH."

Rem. — "Spear and shields" were some of these holy or consecrated things of David, 2 Kings xi. 10.

Chap. viii. — The ark is brought into the Temple, and is placed under the wings of the cheru-

bim (Fig. 11, XX.); and the glory of Jehovah fills the house of Jehovah, 1 Kings viii. 1–11.

Ver. 8 is explained at Exod. xxv. 15.

"The court" (ver. 64) is the court *n'noo'*, Pl. XIII. This court is described in Ezek. xl. 27–37, &c.

"The brazen altar" (ver. 64), barely mentioned here or elsewhere in Kings (as 1 Kings ix. 25), is described minutely in Ezek. xliii. 13–17 (Fig. 7, Pl. XII.).

Chap. ix.—Hiram furnished cedar and cypress wood, and gold, but no stone, 1 Kings ix. 11; a hundred and twenty talents of gold, ver. 14. "His house" (ver. 15) is "the house of the king," 1 Kings vii. 1 (Pl. XI.; and IX., Fig. 4).

Chap. x.—"The house which he had built" (1 Kings x. 4) was "the house of the king" (1 Kings vii. 1); for "the house of Jehovah" is mentioned 1 Kings x. 5.

In the house which he had built, the Queen of Sheba sees the table of Shelomoh, with his servants, ministers, and their garments, and his cup-bearers, 1 Kings x. 4, 5. Thus this house of the king was the court and banquet-hall (Fig. 4, Pl. IX.).

"A balustrade (mis"adh) for the house of Jehovah and for the house of the king" was of "'almug-wood" (1 Kings x. 12) around the roof (?) (*ij*, Fig. 3, Pl. IX.), Deut. xxiii. 8.

In the last Temple, there was a way to get upon the roof of the house, *naós* (Fig. 4 and 8, Pl. XX.); for some (not of the people, but of the priests) got upon the roof of it the day that it was destroyed.—Jos. J. W. vi. 5, 1.

16. "And King Shelomoh made two hundred targets of beaten gold: six hundred of gold went upon one target."

17. "And three hundred shields of beaten gold: three talents of gold went upon one shield; and the king put them in the house of the forest of Lebanon (Fig. 4, Pl. IX.)."

18. "And the king made a great ivory throne, and overlaid it with choice gold."

19. "Six steps the throne had, and the top of the throne was circular behind it (Fig. 1, Pl. XI.); and arms were on this side and on that of the place of the seat, and two lions were standing beside the arms."

20. "And twelve lions were standing there upon the six steps, on this side and on that: there was not the like made for any other kingdom."

21. "And all the drinking-vessels of King Shelomoh were gold, and all the vessels of the house of the forest of Lebanon were precious gold: there was nothing of silver. It was nothing accounted of in the days of Shelomoh."

Rem.—"His house" (1 Kings vii. 1, 1; ix. 15) is also called "the house which he had built," 1 Kings x. 4; "the house of the king," 1 Kings ix. 1, 10, 15; xiv. 26, 27; xv. 18; 2 Kings xi. 5, 16, 19, 20; xii. 18 (19); xiv. 14; xvi. 8; xviii. 15; xxiv. 13; xxv. 9; "the fortress of the house of the king," 1 Kings xvi. 18: "And he went in unto the fortress of the house of the king, and burnt down upon himself the house of the king with fire, and died," 1 Kings xvi. 18. Hence "the fortress of the house of the king" means only, that the house of the king was a fortress, which he burnt down upon himself (Pl. XI., Fig. 2). There was a "fortress of the house of the king," also, in Shomeron, or Samaria, 2 Kings xv. 25. "His house" is further called "the house of the forest of Lebanon," 1 Kings vii. 2; x. 17, 21; and "the armory of the house of the forest," Isa. xxii. 8; and simply "the armory," Neh. iii. 19.

Since there were five hundred shields and targets (which also were shields) in this house (Fig. 4, Pl. IX.), hence here was Solomon's life-guard; and these were their shields, seen hung on the walls in Fig. 4, Pl. IX. Some of his guard are seen at Fig. 2, Pl. XI. "They hanged their shields upon thy walls round about," Ezek. xxvii. 11: city walls, indeed (hhomoth), and not house walls (qiroth). But this cannot much alter the case.

His life or body guard were called "runners" (ratsim): "And it came to pass in the fifth year of King Rehab"am, Shivshak, King of Mizraim, went up against Jerushalaim. And he took the treasures of the house of Jehovah, and the treasures of the house of the king; and he took all: and he took all the shields of gold (Fig. 4, Pl. IX.) which Shelomoh had made. And King Rehab"am made, instead of them, shields of copper; and he committed them into

the hand of the captains of the runners that kept the doorway of the house of the king (*H.K.*, Fig. 7, Pl. XX.). And it came to pass, as often as the king came in unto the house of JEHOVAH (*H.J.*), that the runners carried the shields, and returned them unto the watch-tower of the runners (*cd*, *ef*, *gh*, &c., Fig. 3, Pl. XIV.)," 1 Kings xiv. 25–28.

That the house of the king (*H.K.*) stood near, and hence north of the Temple (*H.J.*, Fig. 7, Pl. XX.), appears quite plainly from 2 Kings xi. The throne was in the house of the king, 2 Kings xi. 19 (Fig. 4, Pl. IX., and Fig. 1, Pl. XI.). The gates guarded (2 Kings xi. 6) were *Ig*, *Ig'*, Pl. XX., Fig. 7. There were three points guarded (*H.K.*, *g*, *g'*).

A house of the king has stood at *H.K.* from time immemorial. Paul was taken into it under the name of the "Castle," Acts xxi. 34, 37; spake from its steps to the Jews, Acts xxi. 40; was retaken into it, xxii. 24; and again, xxiii. 10; mentioned again, Acts xxiii. 16, 32. Called the Antonia, the Baris or Fortress, the Watch-post, the Great Tower, and the Acropolis, by Josephus; and is quite fully described by him. ANTONIA (Ant. xv. 11, 4, 7; J. W. v. 5, 8; i. 21, 1; i. 5, 4, 7, 8; vi. 2, 1, 5, 6, 7, 9; vi. 4, 4, 5, &c.). BARIS, or Fortress (Ant. xv. 11, 4; xiii. 11, 2; xiv. 16, 2; xviii. 4, 3; J. W. i. 3, 3; i. 5, 4; i. 18, 2). WATCH-POST (J. W. i. 5, 4; i. 21, 1; Ant. xviii. 4, 3). ACROPOLIS (Ant. xv. 11, 4). THE TOWER (J. W. v. 5, 8). TOWER-LIKE (J. W. v. 5, 8). — See Robinson's "Palestine," vol. iii. pp. 230–243, article "THE FORTRESS ANTONIA," 1857. There is a house of the king there to this very day (1860), called the Governor's House formerly. — Robinson, vol. i. 244.

This fortress, to the right of Fig. 8, Pl. XX., and at *H.K.*, Fig. 7, is mentioned as "the fortress" (BIRAH) in Neh. ii. 8.

The deep cut (*P*) in the solid rock, 75 and more feet deep and 130 feet wide (Robinson's "Palestine," vol. i. p. 293, 1856), strengthened this fortress on the north. When? — from the days of Solomon? I do not know what men since his time, there, have had energy enough to make such a cut in a solid rock. Josephus speaks of this trench only incidentally, as if it were a thing requiring no description, any more than any natural gorge between mountains; hence as a thing already ancient, even in his day. He says, "It (the hill BEZETHA, *B*, Fig. 7, Pl. XX.) lies over against the Antonia (*H.K.*), but is cut off from it by a deep trench (*P*); for it was cut off by a ditch on purpose, so that the foundations of the Antonia (*H.K.*) might not join this hill (*B*), and become accessible and less high. Wherefore, now, the depth of the ditch (*aP*) rendered the height of the towers (*H.K.*) greater." — Jos. J. W. v. 4, 2. The "towers" of the Antonia at *ab*. This "trench (*P*) was filled up by Pompey; though but poorly, by reason of its immense depth." — Jos. Ant. xiv. 4, 2. This trench (*P*) is always already cut in Josephus, as far as I have read and noticed.

But to return to the subject of this work, — the forms of all things of the Temple, &c., described in the Sacred Scriptures particularly, — only to add, first, that the sides of the trench (*P*) are VERTICAL, as I learn by a letter from Dr. Robinson, which he kindly wrote me in answer to my question on this point.

The wall (*LL'*), "76 feet high" (Rob. Pal., vol. i. p. 284), protected the Temple on the south side. It was protected in front by the steep bank *L''*, Fig. 7, *P*. The other side had a high wall, and was also in the city. The Temple and courts (*og* — *og'*) were also immediately defended by the fortress of the house of the king (*H.K.*).

Pretty soon, we shall have a minute description of the two COURTS (*og* — *og'*, and *Ig* — *Ig'*), such as they were in the days of Solomon.

We may now pass to 2 Kings xxv. and Jer. lii., — two chapters nearly the same, — treating of the destruction of the city and temple, and the captivity of the king and his people.

17. "Eighteen cubits was the height of the one pillar (*bc*, Fig. 3, Pl. IX.); and there was a chapiter upon it, of copper; and the height of the chapiter was three cubits (*de*); and a netting and pomegranates were upon the chapiter about (Fig. 1, Pl. XII.): the whole was copper. And like unto these had the second pillar upon the netting (Fig. 1, Pl. XII.)."

Rem. — Nowhere else is the width of the net-band (*de* = 3 cubits, Fig. 3, Pl. IX.) given.

Plate XI.

Exhibits a ground-plan, and a front and a side view, of the Capitol of Judah, at Jerusalem. It was situate north of the Temple, at *H. K.* (Fig. 7, Pl. XX.), protected by a trench cut in the rock, more than seventy-five feet deep, and a hundred and thirty feet wide (*P*, Fig. 7, Pl. XX.).

The life-guard of Solomon are seen each side of the house (Fig. 2). It was more than twice as large as the Temple, but of the same height. Compare Fig. 2, Pl. IX., with Fig. 2, Pl. XI., and Fig. 3, Pl. IX., XI.; all of which are drawn on the same scale.

The size of the soldiers gives an idea of the size of the house. Described 1 Kings vii. 1–7.

PORCH OF THE THRONE OR OF JUDGMENT.

LANDING

STEPS

PORCH.

FIG. I GROUND PLAN.

FIG. 2. FRONT VIEW.

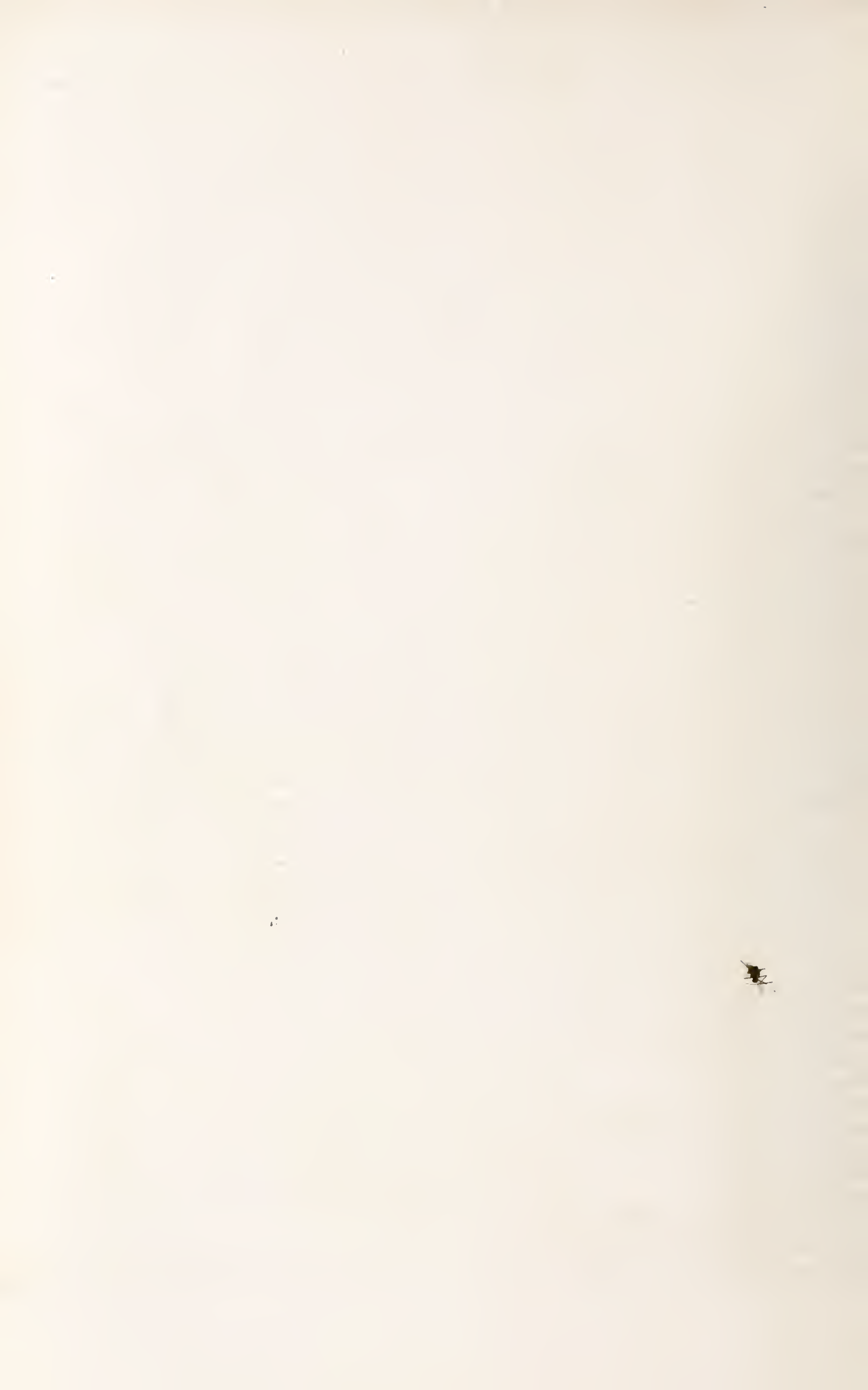
MEISEL BRO'S LITH.

FIG. 3.

SIDE VIEW.

HOUSE OF THE KING OR HOUSE OF THE FOREST OF LEBANON.

PL. XI.



Jer. lii. 21: "And as for the pillars, eighteen cubits was the height of the one pillar (*bc*, Fig. 3, Pl. IX.), and a line of twelve cubits encompassed it; and the thickness of it was four finger-breadths (*va*, Fig. 2, Pl. XII.), hollow."

22. "And there was a chapiter upon it, of copper; and the height of the one chapiter was five cubits (*cf*, Fig. 3, Pl. IX.); and a netting and pomegranates were upon the chapiter about (Fig. 1, Pl. XII.): the whole was copper. And like unto these had the second pillar, and pomegranates."

23. "And the pomegranates were ninety and six towards a quarter: all the pomegranates were a hundred upon a netting about."

Rem.—See under 1 Kings vii. 20, p. 49.

In passing now to Ezekiel, notice that the two courts, the inner court (*n'noo'*, Pl. XIII.) and its outer court (*p'pqq'*), are only alluded to in Kings; and hence, as we should expect, they are minutely described in Ezekiel. "Two courts" = *p'pqq'*, *n'noo'* (Pl. XIII.), 2 Kings xxi. 4, 5; xxiii. 12.

1. "In the twenty and fifth year of our exile, in the beginning of the year, in the tenth of the month, in the fourteenth year after that the city was smitten, in this selfsame day, the hand of JEHOVAH was upon me, and he brought me in thither."

2. "In the visions of GOD brought he me in unto the land of Jisra'el, and placed me upon a mountain exceedingly high; and upon it was as it were the building of a city on the south."

3. "And he brought me in thither." . . .

Rem.—The city smitten in the land of Israel could only be Jerusalem. This further appears from comparing dates; for the King of Babylon carries all Jerusalem captive (2 Kings xxiv. 11, 14–16), just ELEVEN years before the Temple is destroyed, 2 Kings xxiv. 17, 18; xxv. 2, 9. Now, 25 — 11 = 14. Hence, too, Ezekiel was one of the captives at that time, and was carried to Babylon by its king, 2 Kings xxiv. 11, 14–16. He says, "I was in the midst of the exiles, by the river Kebar," Ezek. i. 1. Again he says, "Our exile," Ezek. xl. 1.

The Temple was destroyed the same year that "the city was smitten," 2 Kings xxv. 2–4, 9. 10; indeed, on one and the same day: namely, "the SEVENTH day of the fifth month," ver. 8; or "the TENTH day of the fifth month," Jer. lii. 12. Hence the destruction was going on for three or four days,—the 7th, 8th, 9th, and 10th of the fifth month.

Now, Ezekiel was shown a temple (Ezek. xl.–xlviii.), which he was "to show to the house of Israel," that they might be "ashamed of their iniquities," Ezek. xliii. 10. This temple was seen in the "land of Israel," on a "mountain," in a "city," in connection with which himself and others were "exiles." What city, then, was that but Jerusalem? what temple but the one built by Solomon? What shame was to be felt, except shame for what they had already done in that temple, and not shame for what their children might do ages ahead, of whom and of whose deeds they could know nothing?

3. "And he brought me in thither; and, behold, a man: his appearance was as the appearance of brass; and a line of flax was in his hand, and the measuring-reed; and he was standing in the gate (*a*, Pl. XIII.)."

4. "And the man spake unto me, Son of MAN, see with thine eyes, and with thine ears hear, and set thy heart to all that I shall cause thee to see; for, in order to cause thee to see, thou hast been brought in hither. Show all that thou seest to the house of Jisra'el."

Rem.—Why show it to them? (see the answer, Ezek. xliii. 10).

5. "And, behold, a wall without the house about, about (*p'p*, *pq*, *qq'*, *q'p'*, Pl. XIII.); and in the hand of the man the measuring-reed, six cubits by the cubit (*cb*, Fig. 7, Pl. XIV.), and a handbreadth (*ab*): and he measured the width of the structure, one reed (*aa'*, Fig. 6, Pl. XIV.); and the height, one reed (*ab*, Fig. 3, Pl. XIV.)."

Rem.—The structure, or "building," is the "wall" of the outer court (*pp'*, Pl. XIII.).

6. "And he brought me in unto the gate whose face was the way eastward (*a*, Pl. XIII.), and he brought me up by its steps (*a'*, *b*, Fig. 6, Pl. XIV.): and he measured the threshold of the gate, one reed in width (*bb'*); and the other threshold = lintel, one reed in width (*jj'*, Fig. 3, XIV.)."

7. "And each watch-tower, one reed in length (*cd*, *ef*, *gh*, &c., Fig. 3, Pl. XIV.), and one

reed in width (aa', Fig. 6); and between the watch-towers, five cubits (de, fg, Fig. 3); and the threshold of the gate beside the porch of the gate, within, one reed (bc, Fig. 6)."

8. "And he measured the porch of the gate within, one reed ($b'c'$, Fig. 6)."

9. "And he measured the porch of the gate, eight cubits ($c'd$); and its posts, two cubits ($e'f$, ff', &c.); and the porch of the gate was within."

Rem. — "Within" the wall (aa'), certainly. Below, "without" means outside of the wall, at a, Ezek. xl. 19.

10. "And there were watch-towers of the gate on the way of the east, — three on this side (c, e, g, Fig. 3, Pl. XIV.), and three on that side (c', e', g'); one measure was to them three: and one measure was to the posts on this side and on that side (b, c, b', c', d, h, h', Fig. 6)."

11. "And he measured the width of the doorway of the gate, ten cubits (ee', Fig. 6; or aa', Fig. 4); the length of the gate, thirteen cubits (ab, Fig. 4)."

Rem. — Hence the height of the gate = 15 cubits = ad (Fig. 4) = $\frac{1}{2}$ height of house ($\frac{jo}{2}$, Fig. 2, Pl. IX.).

The gate, or door (ee', Fig. 6, Pl. XIV.), must have been in two leaves (ee'', $e''e'$), and have been hung at e, e': for, if it hung at g, one leaf would strike the step 2, at g'; and if whole, and hung at e, it would strike at b'. Thus it could not be opened in either case. Hence it hung at e, e'; and one half opened to the line eD. All the doors were stronger for opening out. The little gate of the house (Pl. VI.) was in two leaves of equal width, Ezek. xl. 48.

12. "And a border before the watch-towers, one cubit (bb'', Fig. 3, Pl. XIV., or aa'', Fig. 6); and one cubit was the border on that side ($b'b'''$, Fig. 3): and each watch-tower was six cubits on this side (cd, ef, gh), and six cubits on that side ($c'd'$, $e'f'$, $g'h'$)."

Rem. — Now, since these watch-towers were one reed by one reed (ver. 7), and also six cubits by six cubits (ver. 12), hence 1 reed = 6 cubits = bc; and the handbreadth is only ONE (ab, Fig. 7, Pl. XIV.; Ezek. xl. 5), and not SIX handbreadths + 6 cubits, as Gesenius says (article QANEH, a). The handbreadth was the handle of the reed, certainly.

The border (bc, de, fg, hi, &c., Fig. 3, Pl. XIV.) was clearly made to keep the watchmen from falling off the wall (see it running along by the six watch-towers in Pl. XV.).

13. "And he measured the gate from the roof of one watch-tower to the roof of another: the width was twenty and five cubits (kk', Fig. 3, Pl. XIV.);" door D', over against door D'' (Fig. 6, Pl. XV.).

Rem. — Hence hh', Fig. 3, $= 6 + 5 + 6 + 5 + 6 + 25 + 6 + 5 + 6 + 5 + 6 = 81$ cubits.

14. "And he made posts for sixty cubits ($f''f'''$, Fig. 3; or hh', Fig. 6); and up to the posts came the court, about, about the gate."

Rem. — Since $f''f'''$, Fig. 3, = 60 cubits, and $ff' = 6 + 5 + 6 + 25 + 6 + 5 + 6 = 59$ cubits, hence $ff'' = \frac{1}{2}$ cubit, and $f'f''' = \frac{1}{2}$ cubit; affording shoulders of half a cubit for the "border" stones (h, h', Fig. 6; or fg, $f'g'$, Fig. 3) to rest against.

The gates (as bb', Pl. XIII.) necessarily ran into the courts; and it says here that "the court ($p'pqq'$) came up to the posts round about the gate," since the gates were made of posts two cubits square (ver. 9, 10, 14, Pl. XV., XVI.). "Necessarily," because the front porch ($cc'dd'$, Fig. 6, Pl. XIV.) was "within;" namely, the wall (aa', ver. 9).

15. "And from the front of the gate, the entrance (a', Fig. 6, Pl. XIV.; or c, Fig. 2), to the front (a', Fig. 2) of the porch (aa') of the inner gate (a'), was fifty cubits (ca', Fig. 2; or $a'j = 50$ cubits, Fig. 6)."

Rem. — Hence a', Fig. 6, is called "the entrance-gate;" j, Fig. 6, is called "the inner gate;" $qq'r'r$, Fig. 6, is called "the porch of the inner gate;" ee' is called a "gate," ver. 11. Hence a gate (Fig. 6) had three gates, or "doors," ver. 11; namely, a', e'', j. And a gate was 50 cubits long, $a'j$; and 60 cubits wide, hh', ver. 14; but 25 cubits wide, kk', ver. 21.

16. "And closed windows were to the watch-towers (cd, ef, &c., Fig. 3, Pl. XIV., XV.) and to their posts (ll', Fig. 3, XIV.) inward about, about the gate (windows w, c', w', &c., Fig. 6); and so were there to the step-porches (w'', l, oo', r, r'); and the windows were about, about inward; and on the posts were palm-trees (Fig. 1, 2, 4; and Pl. XVI., Fig. 2, 4)."

Rem. — I have rendered 'ELAMMOTH by a new-made word, "step-porches," because they are like PORCHES; being *bd*, *de*, *ef*, *fg*, *gh*, *ha*, *aa'*, Fig. 2, Pl. XIV.; having one latticed window each, except *aa'*, which is called "the porch of the inner gate" (ver. 15), and has two such windows: because also they are over the STEPS; and because the Hebrew term has the same stem with 'ULAM, 'ULAMMIM, "porch," "porches."

This word 'ELAMMOTH is always translated "arches" in the English version, Ezek. xl. 16, 21, 22, 22, 24, 25, 25, 26, 29, 30, 31, 33, 33, 34, 36. But there were no arches in Solomon's Temple, either in the house (Pl. VI.) or in the gates (Pl. XV., XVI.).

Notice that the windows and palm-trees are "inwards;" that is, are on the inside of the gates, and not on the outside (Pl. XVI.: see the palm-trees on the inside of the house and windows; the same word in Hebrew being employed in each case, Pl. X.). The windows, of course, were open outwards also; for otherwise they would not be windows. But on the front of the house, outside, there were palm-trees each side of the porch (Pl. VI.), Ezek. xli. 26. So there were palm-trees on the bases of the lavers, five bases on each side of the house (Pl. VII., XV., Fig. 5, Pl. XII.); thus outside. But the gate palm-trees were inside (Pl. XVI., Fig. 2, 4). Windows "closed;" that is, with lattice-work.

17. "And he brought me in unto the outer court (*bb'c*, Pl. XIII.); and, behold, chambers (*C*, *C'*) and a pavement (*u'uu''*, XIII., XVIII., XV., XVII.) made to the court about, about: thirty chambers were on the pavement," fifteen each side (Pl. VII.).

Rem. — He sees these little three-story buildings in the inner court (Ezek. xl. 44) while he is in the outer court, between *b'* and *c*, or near (Pl. XIII.). The chambers are on the pavement of the inner court (*u'uu''*, Pl. XIII.).

18. "And the pavement on the shoulder = side of the gates, along by the length of the gates, is the lower pavement" (*tt'p'p*, Pl. XIII.): the seven steps running around the outer, and the eight steps (*uu'n'*) running around the inner court (*n'noo'*) are the "lower pavement."

Rem. — Notice that these steps ascend up by the sides of the gates (*l*, *n'*, *n*, *m*, *w''m'k'*, Fig. 6, Pl. XIV., XV.).

19. "And he measured the width from the front of the lower gate (*b*, Pl. XIII.) to the front of the inner court (*n'noo'*) outside (*c*), a hundred cubits, east and north (*bc*, *de*)," = 100 cubits each.

20. "And the gate whose face was the way of the north, to the outer court (*d*): he measured its length and its width."

21. "And its watch-towers, three on this side and three on that (*cd*, *ef*, *gh*, and *c'd'*, *e'f'*, *g'h'*, Fig. 3, Pl. XIV.), and its posts (*hh'*, &c., Fig. 6) and its step-porches (*bd*, *de*, *ef*, *fg*, *gh*, *ha*, *aa'*, Fig. 2), were according to the measure of the first gate (*b'*): fifty cubits was the length of it (*a'j*, Fig. 6, Pl. XIV.), and the width was five and twenty cubits (*kk'*)."

22. "And its windows and its step-porches and its palm-trees (Pl. XVI.) were according to the measure of the gate whose face was the way of the east (*b'*, Pl. XIII.): and by seven steps (*dd'*, XIII.) they went up into it; and its step-porches were before their faces," = the step-porches faced the steps which they stood over (see Pl. XVI., Fig. 2).

23. "And there was a gate (*e*, *c*) to the inner court (*n'noo'*, Pl. XIII.), over against the gate on the north (*d*) and on the east (*b'*); and he measured from gate to gate a hundred cubits (*de*)."

24. "And he brought me by the way of the south; and, behold, a gate on the way of the south (*f*); and he measured its posts (*hh'*, Fig. 6, Pl. XIV.; or *ll'*, Fig. 3) and its step-porches (*bd*, *da'a''*, Fig. 2) according to these measures."

25. "And there were windows to it (*kk'*, Fig. 3) and to its step-porches (*ba'a''b'*, Fig. 2), about, about, as these windows: fifty cubits was the length (*ca'*, Fig. 2), and the width was five and twenty cubits (*mm'*, Fig. 3; or *kk'*, Fig. 6)."

26. "And seven steps (1, 2, 3, 4, 5, 6, 7, Fig. 6; or *bd*, *de*, *ef*, *fg*, *gh*, *ha*, *aa'*, Fig. 2) were its goings-up; and its step-porches (*bdd'b'*, *dee'd'*, &c., Fig. 2) were before the face of them." The roof *b'd'* faced the step *bd*; and *d'e'* faced the step *de*; and the sides *bdd'b'*, *dee'd'*, &c.,

faced their steps (see Fig. 2, Pl. XVI.). "And palm-trees were to it"=it, the south gate (f, Pl. XIII.), had palm-trees, "one on this side and one on that side, on the posts (Fig. 2, Pl. XIV.; and Fig. 2, 4, Pl. XVI.)."

Rem.—The three gates of the outer court—namely, the east gate, a (Pl. XIII.); the north gate, d; and the south gate, f—have now been described: and the meaning of all the language is, that the three were entirely and perfectly alike in every respect whatever; with this only exception, that gate a faced the east, gate d faced the north, and gate f faced the south (look at the perspective at the top of Pl. XIII.).

Now follows the description of the three gates of the inner court ($n'noo'$, Pl. XIII.); namely, gates g, j', k''.

27. "And there was a gate to the inner court ($n'noo'$), on the way of the south (g); and he measured from gate to gate on the way of the south, a hundred cubits ($fg=100$)."

Rem.—That f is one point, and g the other, see ver. 19: b, d, and f are the "lower gates" (ver. 19), because bb', dd', and ff' are the "lower pavement" (ver. 18).

28. "And he brought me in unto the inner court ($n'noo'$, Pl. XIII.) by the south gate (h), and he measured the south gate according to these measures."

29. "And its watch-towers (cd, ef, gh, $c'd'$, $e'f'$, $g'h'$, Fig. 3, Pl. XIV.), and its posts (ll'), and its step-porches ($bdd'b'$, $dee'd'$, efe', fg, gh, ha, Fig. 2; and aa'', $a''a'$, Fig. 1), were as these measures; and windows were to it ($kk'c'c$, Fig. 3) and to its step-porches (Fig. 1) about, about (see an outer court-gate, Fig. 2, 4, Pl. XVI.): fifty cubits was the length (ca', Fig. 1, 2, Pl. XIV.), and the width was twenty and five cubits (mm', Fig. 3; or kk', Fig. 6, XIV.)."

30. "And there were step-porches about, about: the length was five and twenty cubits (mm', Fig. 3, 6), and the width five cubits (aa'', $a''a'$, Fig. 1, XIV.)."

Rem.—We now have the width of the steps; namely, five cubits $=bd=de=ef=fg=gh=ha$ (Fig. 2) $=aa''=a''a'$ (Fig. 1): for the step-porches were over the steps, ver. 22. And since $nn'=$ five cubits, and $on=o'n'=$ two cubits (ver. 9), hence $oo'=$ one cubit $=$ width of window (Pl. XIV., Fig. 6).

31. "And its step-porches were towards the outer court ($p'pqq'$, Pl. XIII.), and palm-trees were on its posts (Fig. 1, Pl. XIV. and XVI.), and eight steps were its up-goings (1, 2, 3, 4, 5, 6, 7, 8, Fig. 6, Pl. XIV.)."

Rem.—Its step-porches rose one above another; as, d' above b', e' above d', &c., Fig. 2, 1, Pl. XIV.; and this portion of the gate, $b'a''$, Fig. 2, or rather ij, Fig. 1, faced, or was "towards, the outer court" (see perspective of gate g, Pl. XIII., at the top of that plate).

32. "And he brought me in unto the inner court to the way of the east (from h to j'), and he measured the gate (j', Pl. XIII.) according to these measures."

33. "And its watch-towers (cd, ef, gh, $c'd'$, $e'f'$, $g'h'$, Fig. 3, Pl. XIV.), and its posts (ll', Fig. 3), and its step-porches ($aa''ji$, $a'a''j$, &c., Fig. 1), were according to these measures; and windows were to it (kk', Fig. 3) and to its step-porches about, about (Fig. 1, Pl. XVI.): the length was fifty cubits (ca', Fig. 1, 2), and the width five and twenty cubits (mm', Fig. 3, 6)."

34. "And its step-porches were towards the outer court (see in ver. 31), and palm-trees were on its posts on this side and on that side (Fig. 1, 2, Pl. XIV. and XVI.), and eight steps were its up-goings (bd, de, ef, fg, gh, ha, Fig. 2; aa'', $a''a'$, Fig. 1, Pl. XIV.; or 1, 2, 3, 4, 5, 6, 7, 8, Fig. 6)."

35. "And he brought me in unto the north gate (k'', Pl. XIII.), and he measured according to these measures."

36. "Its watch-towers (cd, ef, gh, $c'd'$, $e'f'$, $g'h'$, Fig. 3, Pl. XIV.), its posts (ll'), and its step-porches ($bdd'b'$, $dee'd'$, fee', fg, gh, ha, Fig. 2; $aa''ji$, $a'a''j$, Fig. 1, XIV.); and windows were to it about, about (Fig. 1, 2, Pl. XIV., XVI.): the length was fifty cubits (ca', Fig. 1, 2, Pl. XIV.), and the width five and twenty cubits (mm', Fig. 3, 6)."

37. "And its posts (ll', Fig. 3, Pl. XIV.) were towards the outer court, and palm-trees were on its posts on this side and on that side (Fig. 4, Pl. XVI.), and eight steps were its up-goings (1, 2, 3, 4, 5, 6, 7, 8, Fig. 6, Pl. XIV.;

or *bd*, *de*, *ef*, *fg*, *gh*, *ha*, Fig. 2; *aa''*, *a''a'*, Fig. 1)."

Rem. — Thus the three gates of the inner court (*h'*, *j'*, *k''*, Pl. XIII.) were perfectly like each other, except that gate *h'* faced the outer court southward, gate *j'* faced the outer court and the east, and gate *k''* faced the outer court and the north.

They had EIGHT steps each; namely, *hh'*, *jj'*, *kk'*: while the corresponding outer court-gates had SEVEN steps apiece; namely, *ff'*, *bb'*, *dd'*, Pl. XIII. This causes the step-porch *aa'a''* (Fig. 2, Pl. XIV.), called "the porch of the inner gate" (*a'*, Fig. 2; or *j*, Fig. 6), in an outer-court gate (Fig. 2), to be in two parts (*aa''j*, *a'a''j*, Fig. 1); or it causes one roof more (*mm'*, a dotted line, Fig. 3) to be seen, and introduces the step *mm'* into the ground-plan, Fig. 6. In all other respects, the three inner-court gates are altogether like the three outer-court gates. Fig. 1 and 3, Pl. XVI., exhibit all the difference there is between an outer and an inner court gate. Fig. 2 and 4, Pl. XVI., are an outer-court gate. Add one step just back of that man, and Fig. 4 and 2 would be an inner-court gate. Fig. 2 is the court-end part of Fig. 4 brought up into sight.

Now, the porch-wings (Fig. 6, Pl. XIV.; and Fig. 4, Pl. XVI.) are to be described.

38. "And a room (PORCH-WING, Fig. 6, Pl. XIV.; Fig. 4, Pl. XVI.) and its doorway (*D*) were in the posts of the gates (*hh'i''i'*; gates, plural, = the six gates, *b*, *d*, *f*, *h*, *j*, *k*, Pl. XIII.): there cleanse they the burnt-offering."

39. "And in a porch-wing ('ULLAM" = porch-wing, 'ULAM = porch) of the gate were two tables on this side (*t*, *t*, Fig. 6, Pl. XIV.), and two tables on that side (*t'*, *t'*), to kill at them the burnt-offering and the sin-offering, and the trespass-offering (Fig. 4, Pl. XVI.)."

40. "And at the shoulder" = side, "without, as one goeth up to the doorway of the gate northward, were two tables (*T*, Pl. XIII.); and on the other shoulder" = side "of the porch-wing of the gate were two tables (*T'*)."

41. "Four tables on this side (*T*, Pl. XIII., plus *t'*, *t'*, Fig. 6, Pl. XIV.) and four tables on that side of the shoulder of the gate (*T'*, *t*, *t*); eight tables (*T*, *T'*, *t'*, *t'*, *t*, *t*): at them they killed."

Rem. — The term for "kill" is SHAHHAT; used of killing animals, birds, or human beings, for sacrifice.

The north gate of the outer court (*d*, Pl. XIII.) had eight tables; the others, four each: for there is no mention of tables "as one goeth up" to any other, save the north gate.

42. "And the four tables for the burnt-offering (*t*, *t*, *t'*, *t'*, Pl. XIV., Fig. 6, ver. 39) were of hewn stones: the length was one cubit and a half (*qr*), and the width one cubit and a half (*qq'*), and the height one cubit (*cc'*, Fig. 4, Pl. XIV.). At them they even cleansed the vessels with which they killed (SHAHHAT) the burnt-offering and the sacrifice."

43. "And the sheepfolds, one handbreadth (*pp'*, Fig. 6), were arranged in the house about, about; and at the tables was the flesh of the offering."

Rem. — The word for "sheepfolds" is translated "hooks" (Eng. Ver.) here; and "pots," in Ps. lxviii. 13 (14). But the term is SHEPHATTAJIM; clearly the same as MISHPETHAJIM ("sheepfolds"), as it is rendered once, Judg. v. 16; and should be in Gen. xlix. 14, where we now have "two burdens" (see Gesenius). But the "one handbreadth" is evidently the thickness of the sheepfold-wall (*pp'*, Fig. 6, Pl. XIV.).

"In the house" = within, or in the courts of the house. There were sheep and oxen in the last Temple (Fig. 8, Pl. XX.), John ii. 15. Thus, in all the six gates, they killed animals of the flock at the tables *t*, *t*, *t'*, *t'*, (Fig. 6, Pl. XIV.): whence animals of the herd could only have been killed at the four tables *T*, *T'*, outside of the north gate of the outer court (Pl. XIII.; see Pl. XVI., Fig. 6).

44. "And without the inner gate (*G*, Pl. XIII.) were chambers of the singers (*C*, *C'*), in the inner court (*n'noo'*), which = one group (*C'*) on the shoulder of the north gate (*G*); and their faces on the south way (*i*): one (= one group, *C*) on the shoulder of the east gate (*j'*), the faces on the north way (*k''*)."

Rem. — Thus there were two groups of these chambers: one group, of fifteen chambers, being on the right hand, as you come in through gate *G*, on the dotted line, *kl*, and over south, — namely, group *C'*; and the other group is on

Plate XII.

Fig. 1.— Shows Jachin or Boaz crowned with a net and lily,—a lily of the field, and a fish-net of Tyre, whence Hiram came, 1 Kings vii. 13–22.

Fig. 2.— Shows, that of the twenty-five pomegranates, or copper balls, the knots of the net, only twelve can be seen in any one view; whence only ninety-six can be seen on Fig. 1, although $200 \div 2 = 100$, Jer. lii. 23.

Fig. 3.— Is a netting, equivalent to a strand of netting.

Fig. 4.— Is described 1 Kings vii. 23–26. Priests washed at the one sea: place, *S*, Pl. XIII.

Fig. 5.— 1 Kings vii. 27–39. Meat was washed at the ten lavers: places, see Pl. VII. and XIII.

Fig. 6.— *a* is a block of stone for the incense-altar of the Temple, seen in Pl. X. In *b*, it is overlaid with cedar, 1 Kings vii. 20. In *c*, the cedar is overlaid with gold, 1 Kings vii. 22; Ezek. xli. 22.

Fig. 7.— Is mentioned often in Kings, but is described only in Ezek. xliii. 13–17. A priest is "binding the sacrifice with cords to the horns of the altar," Ps. cxviii. 27; aided by flesh-hooks, Exod. xxvii. 3.

Fig. 8.— Shows an idol-altar on the top of an artificial mound, or high place. An image, uniformly translated a "grove" in our English, stands near. Priests are at the altar, and the tents of the worshippers are seen in the grove. Such mounds were also thrown up in the streets of cities, for idol-worship, pp. 21–23.



HIGH PLACE. FIG 8.

SECTION OF NETTING FIG 2.

A NETTING FIG.3

MOLTEN SEA FIG 4

LAVER FIG 5

ALTER OF INCENSE. FIG.6

JACHIN OR BOAZ FIG.1.

ALTER OF BURNT OFFERING FIG.7.



the north side of the court, to your right hand as you stand at the east gate (j'), on the dotted line, $j'k$,—namely, the north group of fifteen chambers (C; see Pl. XV., XVII., VII.).

At Ezek. xl. 17, there were "thirty chambers on the pavement." Now (ver. 44) they are in the inner court, on the side of the north gate (G), and in two groups (C, C', Pl. XIII.).

A general idea is thus given of them, and then a more particular one. The third time they are mentioned, they will be minutely described (Ezek. xlii. 1–12).

A general idea of their use is now next given.

45. "And he spake unto me, This chamber-group, whose face is the way of the south (C', Pl. XIII.), is for the priests keeping the charge of the house (H, and Pl. VI.)."

46. "And the chamber-group, whose face is the way of the north (C), is for the priests keeping the charge of the altar (A): those are the sons of Zadok that draw near, from the sons of Levi, unto JEHOVAH, to minister unto him."

Rem.—This is a general idea of the use of the two groups (C, C'): particulars will be given at Ezek. xlii. 13, 14; xliv. 19; xlvi. 19, 20.

47. "And he measured the court: the length was a hundred cubits (lm, Pl. XIII.), and the width a hundred cubits (ll'), square ($l'lmm'$); and the altar (A) was before the house (H)."

Rem.—This is the first mention of the altar in Ezekiel. The minute description will be given at Ezek. xliii. 13–17.

48. "And he brought me in unto the porch of the house, and measured a base of the porch, five cubits on this side (ab, Pl. VII.), and five cubits on that side ($a'b'$); and the width of the gate, three cubits on this side (cd), and three cubits on that side ($c'd$; see this gate in Pl. VI. and X.)."

49. "The length of the porch was twenty cubits (bb'), and the width eleven cubits ($b'g$), and by the steps by which they went up unto it ($d'd''ee'$); and pillars (Fig. 1, Pl. XII.) were on the bases (abe, $a'b'e'$, Pl. VII.), one on this side (J), and one on that side (B)."

Rem.—These pillars are no more mentioned in this description; but they were fully described long ago in Kings, 1 Kings vii. 15–22, 41, 42; 2 Kings xxv. 17; Jer. lii. 21–23; namely, Jachin and Boaz are quite fully described 430½ years before this mention in Ezekiel: and the description is completed in 2 Kings and Jeremiah only just twelve years and seven months before Ezekiel speaks of them; for the house was destroyed in the fifth month, 2 Kings xxv. 8, 9; Jer. lii. 12, 13. Thus seven months were left in that year; and this mention of the pillars occurs in Ezekiel before a month of the fourteenth year has passed, Ezek. xl. 1. Thus the Temple was fresh in his memory, besides being seen in vision, Ezek. xl. 2. This connects the descriptions in Ezekiel, Jeremiah, and 2 Kings, by nearness of time. I have thus far shown their connection from identity of description; and shall, in this regard, further establish the identity of the two temples in what follows. And the causes of the destruction of the Temple and of captivity could be traced through a period of more than four centuries; pointing out thus why Ezekiel was called upon to write a description of the house (meaning the whole Temple, with the courts), and to show it to the house of Israel. I have thus established, and shall further establish, the identity of the temples, in a threefold manner:—

1. "And he brought me in unto the Temple, and he measured the bases: six cubits was the width on this side (be, Pl. VII.), and six cubits was the width on that side ($b'e'$),—the width of the tent."

Rem.—Hence $bee'b'$ was called the tent (HA'OHEL); namely, the front portion of the porch, between the pillars Jachin and Boaz (Pl. VI.).

I have translated HAHEIKHAL by "temple:" elsewhere I have rendered it the "nave." But here, and in a few other passages, the word means "the whole house," "the Temple" (Pl. VI.); just as the term "house" often means all the courts, together with the house proper.

2. "And the width of the doorway was ten cubits ($g'h$); and the shoulders = sides of the doorway were five cubits on this side (ii'), and five cubits on that side (jj'): and he measured the length of it = of the nave, forty cubits ($j'k$); and the width, twenty cubits (kk')."

3. "And he went inward, and measured a post of the doorway, two cubits (ll', mm'); and the doorway, six cubits (rr', Fig. 2, Pl. IX.); and the width of the doorway, seven cubits ($l'm$, Pl. VII.; or rr'', Fig. 2, Pl. IX.)."

4. "And he measured the length of it" = of the holy of holies, "twenty cubits (kn, Pl. VII.), and the width twenty cubits (kk'), before the face of the nave ($kk'i'j'$); and he said unto me, This ($kk'n'n$) is the holy of holies."

5. "And he measured the wall of the house, six cubits (jj', $j''k''$, Fig. 2, Pl. IX.); and the width of the aisle, four cubits (kk'', Fig. 2, Pl. IX.; and oo', Pl. VII.), about, about, about the house" = entirely around the house inside; namely, AISLE, S. DOOR, N. DOOR, oo', A, A', A'', AISLE. For steps over the door, see at m, Fig. 3, Pl. IX.

6. "And the closets were closet to closet three and thirty times ($CC'C''$, Pl. VII.); and they," = the three galleries, "came in unto the walls ($i'jj't'$, $j''k''$, Fig. 2, Pl. IX.) which were to the house, about, about the galleries, to be fastened; but they were not fastened in the wall of the house."

Rem. — TSELA"OTH means both "closets" ($CC'C''$, Pl. VII.; and rr', &c., Fig. 3, Pl. IX.) and "galleries,"—first, second, third gallery (Pl. VII.). That it should have both these meanings in the same verse, is not at all uncommon in Hebrew.

7. "And it widened and went about upwards to the galleries (TSELA"OTH); for the circuit of the house was upwards, upwards, about, about the house: wherefore the width of the house was upwards, and so went up from the lowest (lk', Fig. 2, Pl. IX.) to the highest (nm') by the middle (ml')."

8. "And I saw the height of the house about, about, the foundations of the galleries, TSELA"-OTH ($i'jj't'$, $j''k''$, Fig. 2, Pl. IX.), a full reed (jj', $j''k''$), six cubits (cb, Fig. 7, Pl. XIV.), to a joint (b)."

Rem. — The measure of one reed, therefore, was full, when six cubits only were counted off on it, from c to b; b being one of the joints in a natural reed, and ab being an additional hand-breadth, which could now only be for a handle, Ezek. xl. 5.

9. "The width of the wall which was for the aisle (kk'', Fig. 2, Pl. IX.), on the outside, was five cubits ($i'j$, Fig. 2, Pl. IX.; or $f'g$, Pl. VII.); and what was left ($e'ff'g$, Pl. VII.) was the house of the galleries which were to the house."

Rem. — The spaces behind the pillars (J, B), called the "places which were left" ($e'ff'g$, eh'', Pl. VII.), are here called "the houses of the galleries," — first, second, third gallery, — because the galleries were entered here by the two doors, — N. DOOR, S. DOOR.

10. "And between the little rooms ($CC'C''$, Pl. VII.) the width was twenty cubits ($j'i'$, kk', nn'), about, about, about the house."

11. "And the doorway of the aisle was in that that was left: one doorway on the way of the north (N. DOOR), and one doorway on the south (S. DOOR); and the width of the place that was left ($e'ff'g$, eh'') was five cubits about, about ($e'f$, ff', $f'g$, ge', Pl. VII.)."

12. "And the building which was before the face of the enclosure ($u'uss'$, Pl. VII.), on the quarter of the way of the sea = west, the width was seventy cubits (rr', Pl. VII.; or bb', Fig. 1, Pl. IX.); and the wall of the building was five cubits in width, about, about (gj', $h''i'$, Pl. VII.; $i'j$, $j''i''$, Fig. 2, Pl. IX.), and its length was ninety cubits ($r't'$, Pl. VII.; or kk', Fig. 3, Pl. IX.)."

13. "And he measured the house, a hundred cubits in length ($r't' + gd'$, Pl. VII.; or $a'k$, Fig. 3, Pl. IX.); and the enclosure ($k'l$, Fig. 3, Pl. IX.), and the building and its walls (la'), a hundred cubits in length ($k'a'$; or $d''h'' + tr$, Pl. VII.)."

14. "And the width of the face of the house (bb', Fig. 2, Pl. IX.; or $t't$, Pl. VII.) and the enclosure ($ab + a'b'$, Pl. IX.; or $tt'' + t't'''$, Pl. VII.), on the east, a hundred cubits (aa', Fig. 2, Pl. IX.; or $t''t'''$, Pl. VII.)."

15. "And he measured the length of the building before the face of the enclosure, on its back side, and its offsets on this side ($ef + gh + ij + kl = bd$, Fig. 1, Pl. IX.) and on that side ($b'd'$), a hundred cubits (aa', Fig. 1, Pl. IX.; or ss', Pl. VII.), and the inner temple (kl, Fig. 3; dd', Fig. 1; ii'', Fig. 2, Pl. IX.) and the porches ($befg$, ghi, $ijkc$, $b'e'g'$, i', k', Fig. 1, Pl.

IX.; *b'nm'm*, *ml'l*, *lk'k*, *bd*, *df*, *fh*, Fig. 2; *m'*, *p*, *q*, Fig. 3) of the court (*aa'*, Fig. 1 and 2, Pl. IX.; or *u'uss'*, Pl. VII.)."

Rem.—Thus measures are here taken on the four sides of the house, including the enclosure, a hundred cubits each,—east, west, north, south.

16. "The thresholds (*g'hij*, *l'mm''*, S. DOOR, N. DOOR, Pl. VII.), and the closed windows (Pl. VI. and XVII.), and the offsets (*ef*, *gh*, *ij*, *g'*, *i'*, *k'*, Fig. 1, Pl. IX.; *m'*, *p*, *q*, Fig. 3), about them three" = three galleries (*k'll'*, *l'mm'*, *m'nn'*, Fig. 2, Pl. IX.). "Before the threshold (*g'hij*, Pl. VII.) was a planking of wood about, about (*gh''vv'*, Pl. VII.), and the earth even unto the windows; and the windows were covered."

Rem.—"Closed" and "covered" with latticing, as shown before.

17. "Up above the doorway (*ji*, Pl. VII.; and *mn* (inside), Fig. 3, Pl. IX.), and unto the inner house, and on the outside, and on all the wall about, about, in the inner (*kk'n'n*, Pl. VII.) and in the outer (*j'i'k'k*), were measures."

Rem.—That is, measures were taken all over the house, from the earth to the windows, or from bottom to top (ver. 16), and everywhere, outside and in, ver. 17. For this meaning of inner = the holy of holies, and outer = the nave (Pl. VII.), see 1 Kings vi. 27, 29, 30, where there is no doubt of this signification.

18. "And there were made cherubim and palm-trees; and a palm-tree was between a cherub and a cherub; and each cherub had two faces (Pl. X.)."

19. "And the face of a human being was towards a palm-tree on this side, and the face of a young lion was towards a palm-tree on that side, made on all the house about, about."

20. "From the earth even to above the doorway were the cherubim and palm-trees made, and on the wall of the nave."

21. "The nave, a door-post (*g'jj''*, *hii''h'*, Pl. VII.) was square; and the face of the holy (*kk'n'*), the appearance was as the appearance."

Rem.—That is, both the nave and the holy of holies had one appearance: they both had square door-posts and square doorways (compare Pl. VI. and X. together).

22. "The altar (Pl. X.) was wood, three cubits high; and its length was two cubits; and it had its corners = horns, and its length, and its walls of wood. And he spake unto me, This is the table which is before the face of JEHOVAH (*a*, *b*, *c*, Fig. 6, XII.)."

Rem.—For a fuller description of this altar, or rather for some particulars not given here, see 1 Kings vi. 20, 22. Better still to say, that the measures and horns of this altar were not mentioned in Kings; but are now here in Ezekiel, as we should expect.

23. "And two doors were to the nave (Pl. VI.) and to the holy (Pl. X.)."

Rem.—The nave had one door (Pl. VI.),—great door,—and the oracle one (Pl. X.). DELATHOTH are the wooden doors: PETHAHH is the doorway which they close up or leave open; as, Lot went out of the doorway (PETHAHH), the opening, and closed the door (DELETH), the wooden leaf, behind him, Gen. xix. 6. But this is a remark too obvious to be longer dwelt upon.

24. "And the doors had two doors = leaves; two turning doors = leaves; two to one door, and two doors = leaves to the other."

25. "And there were made on them, on the doors = leaves of the nave, Pl. VI. (inside), cherubim and palm-trees, like what were made on the walls; and a landing (*gh''vv'*, Pl. VII.) of wood was before the face of the porch outside (MEHAHHUTS)" = out-of-doors side (Ezek. xli. 17), opposed to MEHABBAJITH = in-the-house side.

26. "And windows, closed, and palm-trees were on this side and on that side of the shoulders = sides of the porch (Pl. VI.), and the galleries of the house, and the landings."

Rem.—"Landings:" that is, under all the galleries; thus running about the house on the four sides. "Windows closed" by a lattice, as before explained.

1. "And he brought me out (he has been in the house, Pl. X.) unto the outer court (*u'uu''*, Pl. XIII.) by the way, the way of the north." He has been in the house (*H*), and he goes out from *H* towards *l* (Pl. XIII.). The court *uu''* is outer in respect to the house and its "inner court" (*l'lmm'*), 1 Kings vi. 36. "And

he brought me in unto the chamber-group (C) which is over against the enclosure ($lmm'l'$), and which is over against the building (H), towards the north."

Rem. — This little court immediately about the house ($lmm'l'$, Pl. XIII.) is as often called "the enclosure" (HAGGIZRAH) as "the court" (HEHHATSER). "The enclosure" is the name proper of this court: it never means any place except this court ($lmm'l'$), Ezek. xli. 12–15; xlii. 1, 10, 13. It is, however, also called "the inner court," 1 Kings vi. 36; vii. 12; "the inner," Ezek. xlii. 4; "the great court," 1 Kings vii. 9, 12; "the court," Ezek. xli. 15; and "the courts" (plural, it being in three portions), Ezek. xlii. 6 (Pl. XIII.).

2. "Before the face of the length of a hundred cubits (xz'', Pl. VII.), the doorway of the north, and the width fifty cubits (uw')."

3. "Over against the twenty (xx', Pl. VII.) which are of the inner court ($xx'x''''z'''$), and over against the pavement which is of the outer court ($noo'n'$, Pl. XIII., XVIII.): terrace before the face of a terrace in the thirds (Pl. XV., XVII.)."

Rem. — "In the thirds" = in three stories. Terrace is opposite terrace in three stories (Pl. XVII.).

The "inner court" here (ver. 3) is court $xx'x''''z'''$, Pl. VII., 20 cubits wide, xx', $x''''z'''$; or court C, Pl. XIII. This court is called simply "the court" (but court C', Pl. XIII.) in Ezek. xlii. 10.

The "inner court" is the enclosure $uss'u'$, Pl. VII., in 1 Kings vi. 36; vii. 12; and "the inner," Ezek. xlii. 4; or $lmm'l'$, Pl. XIII.

The "inner court" is the court $noo'n'$ (Pl. XIII.) in Ezek. xl. 19, 23, 27, 28, 32, 44; xliii. 5; xliv. 17, 17, 21, 27; xlv. 19; xlvi. 1.

But court $p'pqq'$, Pl. XIII., is never called the inner court, but the outer court (Ezek. xl. 17, 20, 31, 34, 37; xlii. 14; xliv. 19, 19; xlvi. 20, 21). Court $noo'n'$, Pl. XIII., is the only one that is called both the inner court and the outer court. But, when it is called inner, it is always in relation to the court $pqq'p'$, Pl. XIII.; and, when it is called outer, it is always in relation to the house, or rather to its enclosure $lmm'l'$, or to courts C, C'. Notice that it is the intermediate court; there being one without it ($pqq'p'$), and one or three within it ($lmm'l'$, C, C', Pl. XIII.).

There were four other courts, one in each corner of the court $pqq'p'$, Pl. XIII., the boiling-places for the people, Ezek. xlvi. 21, 21, 22.

Thus there were nine divisions and enclosures, each of which is called a court (HHATSER).

4. "And before the face of the chambers (ws'', Pl. VII.) was a walk ($uws''s$), of ten cubits in width (uw, ss''), towards the inner ($uss'u'$); a way of one cubit ($x''x'''$, &c.): and the doorways of them (xz'') were towards the north (Pl. XVII.)."

Rem. — There were lavers placed, five on the south side of the house, and five on the north side of it, 1 Kings vii. 39. They could only have been put in these "walks" ($uws''s$, $u'''u's's''''$).

The priests ate in these chambers, Ezek. xlii. 13; boiled and baked in the courts $z'''zz'z''$, EZE., north and south group, Ezek. xlvi. 20; placed the meat-offering, sin-offering, and trespass-offering in them, Ezek. xlii. 13; and washed the burnt-offering at the ten lavers, 2 Chron. iv. 6. Now, the little "ways, one cubit" wide ($x''x'''$, z''', &c.), nine of them each side (ws'', $u'''s''''$), could only be passage-ways to the lavers. One laver comes behind every two chambers.

"The inner," that is, inner court ($uss'u'$).

See that the doors of the ten chambers (xz'') open towards the north (Pl. XVII.), as said ver. 4.

5. "And the uppermost chambers were diminished; for the terraces took from them, from the undermost and from the middle ones of the building."

Rem. — A group of ten ($wxz''s''$) is called, as one, a building; that is, a structure. Thus the ground story was largest, the third story was smallest, and the middle story was between the other two in size; so that these little chambers grew smaller and smaller upwards, instead of larger and larger upwards, like the house (Pl. VI.), Ezek. xli. 7. A priest stands on one terrace (Pl. XV.). These terraces, offsets, or insets, "ate" = took from the second and third stories. "Uppermost chambers" = the third stories.

6. "For they were threefold" = three stories

high; "and they did not have pillars like the pillars (e, g, i, e', g', i', Fig. 1, Pl. IX.) of the courts;" (The court aa' (Fig. 1 and 2, Pl. IX.) having three portions, — namely, a south portion (ac, Fig. 1; $a'i''$, Fig. 2), a west portion ($k'l$, Fig. 3), and a north portion ($a'c'$, Fig. 1; ah, Fig. 2; see ground-plan, Pl. XIII.), — is hence called "courts" in the plural (comp. 1 Kings vi. 36 and vii. 12); "wherefore they were contracted from the undermost, and from the middle ones, from the earth."

7. "And a little wall (zz', Pl. VII.) which was without, along by the chambers ($z'''z''$), by the way of the outer court ($u''uu'$, Pl. XIII.), before the face of the chambers ($z'''z''$, Pl. VII.), — its length was fifty cubits (zz', Pl. VII. and XIII.; see this little wall in Pl. XVII.)."

8. "For the length of the chambers ($w'z$, Pl. VII. and XIII.) which were towards the outer court ($u''uu'$, Pl. XIII.) was fifty cubits ($w'z$, Pl. VII. and XIII.); and, behold, against the face of the Temple (atr, Pl. VII.) it was a hundred cubits (ws'')."

9. "And, underneath these chambers (the fifteen, north group still, Pl. VII.), the entering-in was on the east (YY'), in going in to them from the outer court ($u''uu'$, Pl. XIII.)."

Rem. — The description of the north group of fifteen chambers, seen best in Pl. XVII., is here completed, or nearly so.

Now the south group of fifteen chambers of the priests will be described (Pl. VII.).

10. "In the width of the little wall of the court, by the way of the east ($y''y'''$, VII.), before the face of the enclosure ($u's'su$) and before the face of the building ($t'r'rtaa'$), were chambers."

11. "And the way before the face of them was as the appearance of the chambers which were by the way of the north; as the length of them was, so was their width: and all their goings-out, and as their fashions, and as their doorways."

12. "And as the doorways of the chambers which were the way of the south, a doorway = gate was in the head of the way, in the face of the little wall convenient, the way of the east in going into them."

Rem. — That is, the GATE was in the east end of the COURT (Pl. VII.), between y'' and y'''.

Ver. 10 says that there were chambers elsewhere besides those before described.

Ver. 11, with Ezek. xl. 45, says that they were over south, and were like the north group in all respects.

Ver. 12 says that the entrance was on the east, at GATE between y'' and y''', Pl. VII. and XV.

13. "And he said unto me, The chambers of the north, the chambers of the south, which are before the face of the enclosure ($uss'u'$), — they are holy chambers, where the priests, who draw near to JEHOVAH, shall eat the holy of holies: there they shall put the holy of holies, and the meat-offering and the sin-offering and the trespass-offering; for the place is holy."

14. "When the priests go in, then they shall not go out of the holy ($n'noo'$, Pl. XIII.) unto the outer court ($p'pqq'$), but there shall they put their garments in which they shall minister; for they are holy: and they shall put on other garments, and draw near unto what is of the people."

Rem. — The people, therefore, were in the outer court ($p'pqq'$); and the priests were in the inner court ($noo'n'$), called also the holy. Portions here eaten were called holy of holies, ver. 13.

15. "And he finished the measures of the inner house ($p'pqq'$, Pl. XIII.), and brought me out by the way of the gate whose face is the way of the east (gate a); and he measured it (the BLACKEST lines inside of square $i'ijj'$, Fig. 2, Pl. XIX.) about, about."

Rem. — The black dot in the centre of $i'ijj'$, Fig. 2, Pl. XIX., is the whole group of house and all its courts ($p'pqq'$, Pl. XIII.), called the Inner House.

16. "He measured the east quarter with the measuring-reed; five hundred reeds with the measuring-reed about (the BLACKEST line, ii')."

17. "He measured the north quarter, five hundred reeds, with the measuring-reed about (the BLACKEST line, ij)."

18. "The south quarter he measured; five hundred reeds with the measuring-reed (the BLACKEST line, $j'i'$)."

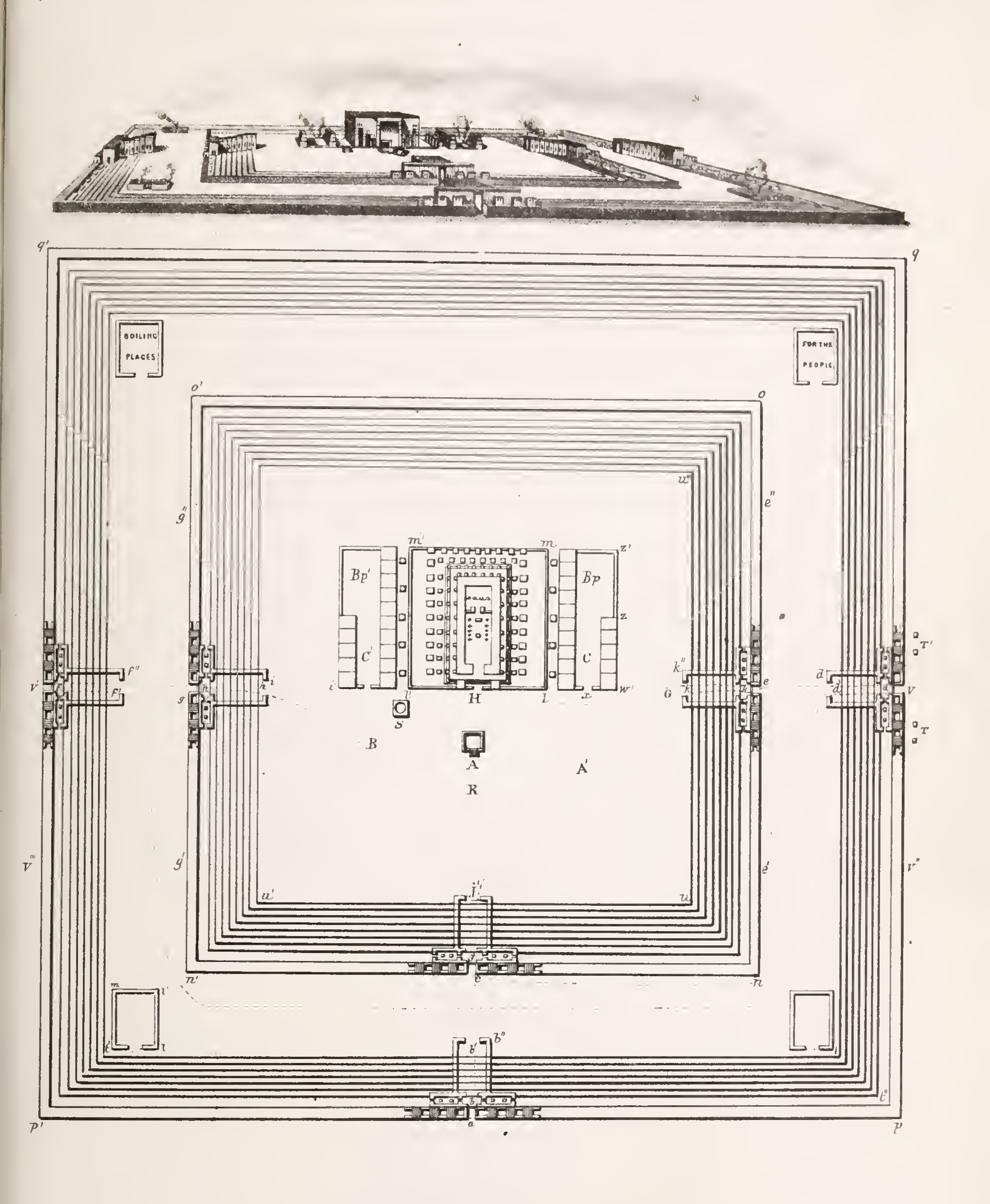
19. "He went about unto the sea-wind = west quarter: he measured five hundred reeds

Plate XIII.

Is a perspective and ground-plan of the whole Temple-group. The outer court had three gates (v, a, v'); and the inner court, three (e, c, g). All could enter the outer court: the priests entered the inner court. The priests cooked and ate at Bp, Bp': the Levites boiled for the people in the four small courts $ml'lt'$, "BOILING-PLACES," "FOR THE PEOPLE."

The dotted line is the path of the Angel and Ezekiel into the Temple. The whole group ($p'pqq'$) covered an area 900 feet, or 624 cubits square.) A is the altar, moved by Ahaz to A'. He built another altar at R. S is the molten sea; I, the image of Jealousy; B, the box once used for collecting money for repairing the breaches of the Temple.

The Angel enters at gate a, and follows the dotted line, a, b, b', c, d, d', e, &c., Ezek. xl. 3 to xlvii. 3.



PERSPECTIVE & GROUND PLAN.

OF THE FIRST TEMPLE.

PL. XIII.



with the measuring-reed (the BLACKEST line, $j'j$)."

20. "On the four quarters (winds) he measured it (the BLACKEST-lined square). A wall it had about, about (the BLACKEST lines are the wall). The length was five hundred reeds, and the width five hundred reeds, to separate between the holy and the profane."

Rem. — To measure across the courts from south to north, $v'v$, Pl. XIII.: $v'f = 6$ cubits, Ezek. xl. 5 ("one reed") $= gh = ke = dv$; $fg = ed = 100$ cubits, Ezek. xl. 19, 27; $hi = k''k = 50$ cubits, Ezek. xl. 21, 25; $i'l' = lw'$ (Pl. VII.) $= 50$ cubits, Ezek. xlii. 2, 11; $l'l = 100$ cubits, Ezek. xl. 47; xli. 12–15. The measure ($ii' = w'k''$) is not given. We have, then, $v'f + ff'' + f''g + gh + hi + ii' + i'l' + l'H + Hl + lw' + w'k'' + k''k + ke + ed'' + d''d + dv = 6 + 50 + 50 + 6 + 50 + ii' + 50 + 50 + 50 + 50 + w'k'' + 50 + 6 + 50 + 50 + 6 = 524$ cubits $+ ii' + w'k''$. It is evident that $ii' + w'k'' = 50 + 50$: whence we have $VV' = 624$ cubits.

1. "And he brought me unto the gate, — the gate which faceth the way of the east."

Rem. — He comes back again to the temple-group, to the same gate (a, Pl. XIII.).

2. "And, behold, the glory of the GOD of Jisra'el came in from the way of the east; and his voice was as the voice of many waters; and the earth gave light from his glory."

3. "And so was the sight of the sight which I saw, as was the sight which I saw when I came in to destroy the city; and the sights were as the sight which I saw by the river of Kebar: and I fell upon my face."

4. "And the glory of JEHOVAH came in unto the house ($p'pqq'$, Pl. XIII.) by the way of the gate whose face was the way of the east (a)."

5. "And the spirit took me up, and brought me in unto the inner court ($u'uu''$); and, behold, the glory of JEHOVAH filled the house (Pl. VI.)."

6. "And I heard a speaking unto me from the house (Pl. VI.), and a man was standing beside me," Ezek. xl. 3.

7. "And he said unto me, Son of MAN, the place of my throne, and the place of the soles of my feet, where I will abide in the midst of the sons of Jisra'el for ever; and the house of Jisra'el shall not again defile the name of my holiness, they and their kings, with their whoredom, and with the carcasses of their kings in their high places (Fig. 8, Pl. XII.)."

8. "In their setting their threshold by my threshold, and their door-post beside my door-post, and the wall between me and them, they have even defiled the name of my holiness by their abominations which they commit; and I will devour them in mine anger."

9. "Now, let them put far away their whoredom and the carcasses of their kings from me, and I will abide in the midst of them for ever."

Rem. — Ver. 8: "In their setting their threshold by my threshold, . . . they have even defiled the name of my holiness." The inner court of the Temple ($u'uu''$, Pl. XIII.) is called the Holiness, Ezek. xxii. 14. The "king," Manasseh, set up a high-place image ('ASHERAH, Fig. 8, Pl. XII.) in the house, — that is, in a court of it, — 2 Kings xxi. 7; and Ezekiel sees it in the inner court, — the holiness ($u'uu''$, Pl. XIII., at I), — Ezek. viii. 3. This surely was defiling the holiness by introducing idolatrous worship into it.

For all kinds of idolatry in the Temple, see the horses of the sun coming into the inner court up to the "chamber-group," C, at I (Pl. XIII.), and the chariots of the sun, 2 Kings xxiii. 11. See the vessels, in the Temple of JEHOVAH, made to Baal, to the 'ASHERAH (the image I), and to all the host of heaven, 2 Kings xxiii. 4, 6: there, too, see "the houses of the catamites," or Sodomites, "in the house of JEHOVAH, which the women wove there, — houses for the 'ASHERAH" (the image I, Pl. XIII.; and seen standing on a high place, or mound, in Fig. 8, Pl. XII.), 2 Kings xxiii. 7.

But there were other altars in the Temple (A being moved over to A', and a second one placed at R, Pl. XIII.; 2 Kings xvi. 10–15); and there were altars in both courts ($u'uu''$ and $p'pqq'$, 2 Kings xxi. 5), on which, as said, human offerings sometimes were made, 2 Kings xxi. 6. Those altars stood in BOTH courts for seventy-five years (2 Kings xxiii. 12, compared with 2 Kings xxi. 5).

Joshua, also, literally did "put away the carcasses" of these idolatrous men; taking their

bones out of the sepulchres, and burning them on the altar of a high place (Fig. 8, Pl. XII.) in Bethel, 2 Kings xxiii. 16.

For other abominations in the Temple, see Ezek. viii. 1 to the end: see there how they did when they worshipped the sun, Ezek. viii. 16. This worship of the sun in the temple-courts is mentioned in 2 Kings xxiii. 11, 12.

10. "Thou, son of MAN, show the house of Jisra'el the house (perspective of Pl. XIII.), and let them be put to shame by their iniquities; and let them measure the structure."

11. "And, if they are put to shame by all that they have done,—the form of the house and the structure of it, and the goings-out of it and the comings-in of it, and all the forms of it, and all the statutes of it, and all the forms of it, and all the laws of it,—cause them to know and write them before their eyes; and let them keep all the form of it and all the statutes of it, and do them."

12. "This is the law of the house: Upon the head of the mountain, the whole border of it about, about, shall be holiness of holinesses. Behold, this is the law of the house."

Rem.—It has been seen that the house of Israel had made the house (Pl. XIII.) the profaneness of profanenesses, or most profane. For this they were to be put to shame, ver. 11. Surely, then and for ever, this was Solomon's Temple, seen in vision by Ezekiel and the man, an angel, after its destruction; and not a future temple, except in a representative sense.

13. "And these are the measures of the altar by cubits: A cubit (the rule, or instrument, Fig. 5, Pl. XIV.) is a cubit (bc) and a handbreadth" (ab) long; "and the bosom (e, Fig. 7, Pl. XII.) was a cubit" in length, "and a cubit in width; and its border (bdd') on its margin about was one span (dd'),—and this is the GABH (boss, top, $a'ae$) of the altar."

Rem.—The bosom of the altar, one cubit square, could only be a fire-box in one corner (e) in which to keep fire alive, raked up in ashes; for it would always be liable to go out on the grate.

14. "And from the bosom (e) towards the earth, even to the under offset ($a'b$), was two cubits ($aa' = 2$ cubits), and the width was one cubit ($a'b = 1$ cubit); and from the smaller offset ($a'b$) even to the greater offset ($b'c$) was four cubits ($bb' = 4$ cubits), and the width was one cubit ($b'c = 1$ cubit)."

15. "And the Har'el" = Mountain of God "was four cubits (bb'); and from the 'ARI'EIL" = Lion of God ($b'bd$), "and upwards, were the four horns (b, d', &c.)."

Rem.—Mountain of God and Lion of God are two names for the same thing, as usual in the Scriptures. It was the portion $b'ba'd$ of the altar, four cubits high ($b'b = 4$ cubits), and elevated the GABH (the top, $a'ae$), as on a mountain. The horns were on this mountain, at the corners (d', &c.).

16. "And the 'ARI'EIL ($b'bd$) was twelve cubits in length by twelve cubits in width ($bd = 12$ cubits); square on its four sides."

Rem.—Since $a'b = 1$ cubit, hence the GABH (top, $a'ae$) was $12 - 1 - 1 = 10$ cubits square.

17. "And the offset (cc') was fourteen cubits in length by fourteen cubits in width ($cc' = 14$ cubits) on its four sides: and the border (bdd') about it was half a cubit ($dd' = \frac{1}{2}$ cubit), and the bosom of it (e) was one cubit about; and the steps of it faced the east."

Rem.—Since $dd' = 1$ span, ver. 13, and $dd' = \frac{1}{2}$ cubit, ver. 17, hence 1 span $= \frac{1}{2}$ cubit (Fig. 5, Pl. XIV.).

It is common, after describing any forms, to mention some of them over again by way of conclusion: as, the lily-chapiter is described in its place, 1 Kings vii. 19; but it is again mentioned at the end of the whole description of the pillars, ver. 22. So, again, after the pillars have been quite fully described in 1 Kings vii. 15–22, the parts are nearly all enumerated again in ver. 41, 42; adding something new, and omitting something already given. So, too, parts of the Tabernacle are mentioned over again two or three times; and there is a general summing-up and conclusion in the last chapter of Exodus.

In this altar, the bosom (e) is described at ver. 13; and again at the end, ver. 17. So the border (bdd') is described at ver. 13, and again at ver. 17. But in ver. 13 it is one span (that is) wide (dd'), and in ver. 17 it is half a cubit: whence 1 span $= \frac{1}{2}$ cubit.

This altar needed a grate, like that of the Tabernacle-altar (Fig. 5, Pl. II.); and there must be a strong draught of air up through it. Hence the altar must be raised up from the pavement a little by bases at its four corners (*B*, Fig. 7, Pl. XII.). So the Tabernacle-altar (Pl. I.) needed draught-holes in the earth, under the bottom of the altar.

18. "And he said unto me, Son of MAN, thus saith the LORD JEHOVIH, These are the statutes of the altar in the day that it was made, to offer up upon it the burnt-offering, to sprinkle upon it blood."

Ver. 19–27 need not be quoted.

Rem. — After alluding to the abominations committed by the house of Israel in their temple (Pl. XIII.) in ver. 7–11, then the holiness of the house is proclaimed in ver. 12; and then immediately the altar is described, which before had only been mentioned (Ezek. xl. 47), near which they had committed their abominations, on the idolatrous altars in both courts (*u′uu″*, *p′pqq′*, Pl. XIII.).

After the sacred altar is described (ver. 13–17), which had been defiled, then its cleansing, and the manner of it, are commanded, ver. 18–26; after which purification, offerings made on it would be acceptable, ver. 27.

The rebellion and idolatrous practices of the house of Israel, previous to their captivity, are still alluded to, together with what they ought to do. They are spoken of as already reformed and doing as commanded.

I will make a reference of the chapter to the plates; for it may save the reader some little study.

Ezekiel and the man are in the inner court, *u′uu″*, Pl. XIII. (Ezek. xliii. 5).

1. "And he brought me back the way of the gate of the outer sanctuary that faceth the east (*c*, Pl. XIII.), and it was shut."

2. "And JEHOVAH said unto me, This gate (*c*) shall be shut, it shall not be opened; and a man shall not come in into it: for JEHOVAH, GOD of Jisra'el, cometh in into it; and it shall be shut."

3. "The prince, the prince, he shall sit in it, to eat bread, before the face of JEHOVAH. By the way of the porch of the gate (Pl. XVI.) he shall come in, and by the way of it he shall go out (see Ezek. xlvi. 1)."

4. "And he brought me in by the way of the north gate (*eG*, Pl. XIII.) unto the face of the house (*H*); and I saw, and behold the glory of JEHOVAH filled the house of JEHOVAH (*H*, and Pl. VI.); and I fell upon my face."

5. "And JEHOVAH said unto me, Son of MAN, set thy heart, and see with thine eyes, and with thine ears hear all that I shall speak with thee, concerning all the statutes of the house of JEHOVAH, and concerning all its laws; and thou shalt set thy heart to the going-in of the house, with all the goings-out of the sanctuary."

6. "And thou shalt say unto the rebellion, unto the house of Jisra'el, Thus saith the LORD JEHOVIH, Let it suffice you of your abominations, house of Jisra'el."

7. "When ye bring in strange sons, uncircumcised in heart and uncircumcised in flesh, to be in my sanctuary, to profane it, my house; when ye bring near my bread, the fat and the blood, and they break my covenant unto all your abominations;"

8. "And ye keep not the charge of my holinesses; and ye set them for keepers of my charge in my sanctuary for you:"

9. "Thus saith the LORD JEHOVIH, Every strange son, uncircumcised in heart and uncircumcised in flesh, shall not come in unto my sanctuary; of every strange son that is in the midst of the sons of Jisra'el."

10. "But the Levites, who went far from me when Jisra'el went astray, who went astray from me after their idols, — they shall even bear their iniquity."

11. "And they shall be in my sanctuary ministering offices unto the gates of the house (*ab′*, *cj′*, *vd″*, *ek″*, *v′f″*, *gi*, Pl. XIII.): they shall kill the burnt-offering and the sacrifices of the people (Pl. XVI.), and they shall stand before their faces to minister for them."

Rem. — These offerings were killed (SHAHHAT) in the wings of the gates (Pl. XVI.) and at *T*, *T′* (Pl. XIII.), Ezek. xl. 38–43.

12. "Because they ministered for them before the faces of their idols, and were to the house of Jisra'el for a stumbling-block of iniquity, — therefore I have lifted up my hand

PLATE XIV. — *A Gate and Measures.*

FIG. 1. — Shows all the difference there was between an inner-court and an outer-court gate. The inner-court gate had one more step, dividing aa' (Fig. 2) into two steps (aa'', $a''a'$, Fig. 1), Ezek. xl. 22, 31.

FIG. 2, like Fig. 1, also shows the palm-trees each side of the windows, inside, Ezek. xl. 16, &c.

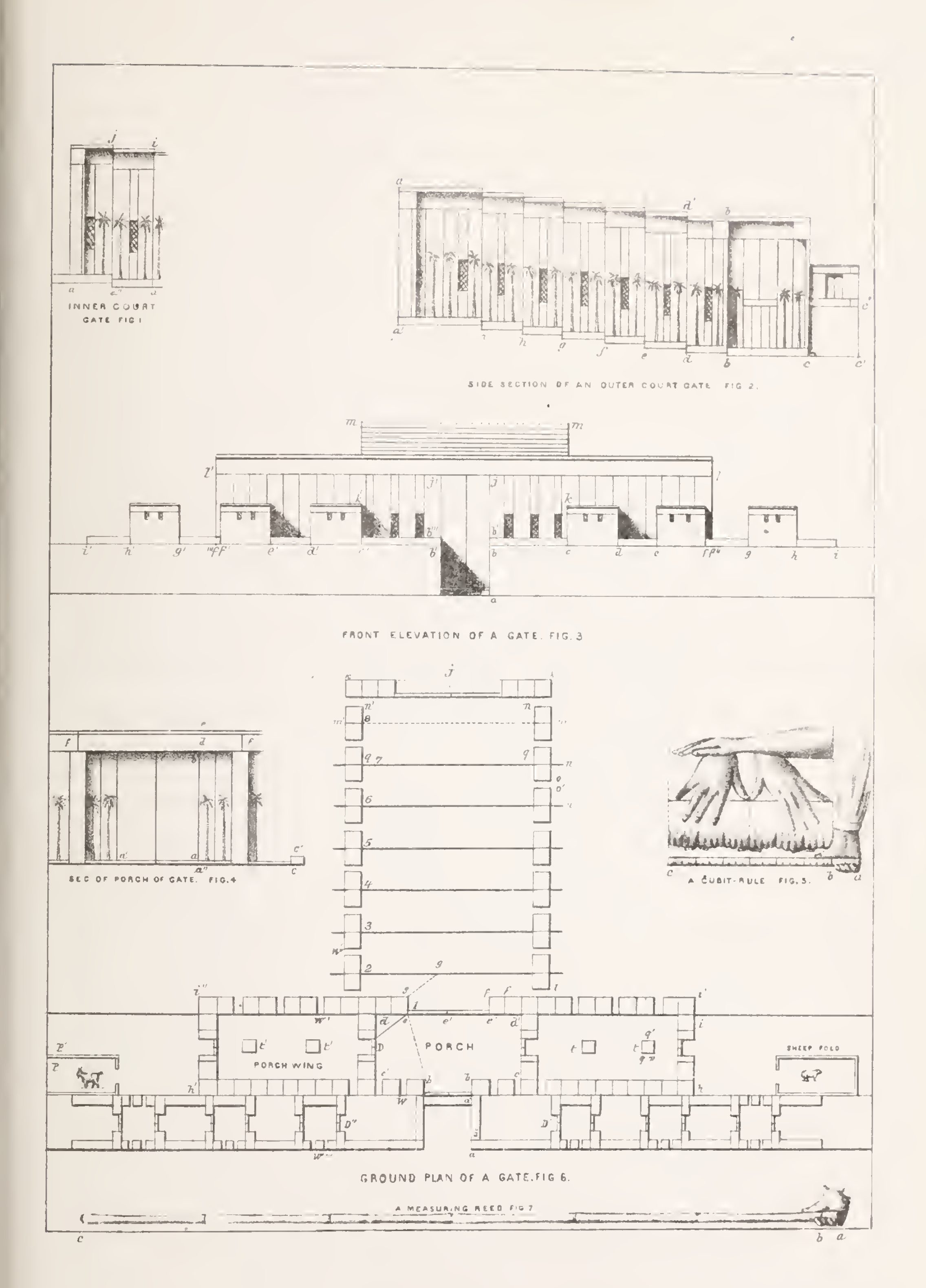
FIG. 3. — Shows three little watch-towers each side of a gate, Ezek. xl. 7–35. English version, "little chambers."

FIG. 4. — Shows a door 10 cubits wide (aa') and 13 cubits high (ab), Ezek. xl. 11. It is the door ee', Fig. 6.

FIG. 5. — Shows that 24 finger-breadths = 6 hand-breadths or palms = 2 spans = 1 cubit = distance between the tip of the elbow and the tip of the longest finger; and that ab is only an additional hand-breadth to handle the rule by. "A cubit [the rule] is a cubit, bc, and a hand-breadth, ab [long]," Ezek. xliii. 13. A cubit = 900 feet (±) ÷ 624 cubits = $17\frac{4}{13}$ inches; or south wall of mosque, minus passage-way to east gate, ÷ 624, length of outer court ($p'q'$, Pl. XIII.).

FIG. 6, when the dotted line (mm') is omitted, is a ground-plan of an outer-court gate (a, v, v', Pl. XIII.). When this dotted line is changed into an entire line, then it is a ground-plan of an inner-court gate (c, e, g, Pl. XIII.). t, t, t', t', are four stone tables, at which the flock-animals, seen in their folds, are slain, Ezek. xl. 39. "Sheep-folds," Ezek. xl. 33. English version, "hooks."

FIG. 7. — Shows that only six cubits were counted on the reed (bc), while the hand-breadth (ab) was a handle to handle the reed by: "And in the man's hand a measuring-reed, six cubits by the cubit (bc, Fig. 5), and a hand-breadth (ab)," Ezek. xl. 5: "a full reed, six cubits (cb), to a joint (b)," Ezek. xli. 8; joint in the reed; English version, "great."


INNER COURT GATE FIG I
SIDE SECTION OF AN OUTER COURT GATE FIG 2.
FRONT ELEVATION OF A GATE. FIG. 3
SEC OF PORCH OF GATE. FIG.4
A CUBIT-RULE FIG. 5.
PORCH
PORCH WING
SHEEP FOLD
GROUND PLAN OF A GATE. FIG 6.
A MEASURING REED FIG 7

PL. XIV



against them, quoth the LORD JEHOVIH; and they shall bear their iniquity."

13. "And they shall not approach unto me to minister in the priest's office to me, and to approach upon all my holinesses, unto the holinesses of holinesses; and they shall bear their great shame, and their abominations which they have committed."

Rem. — Here it is plainly said that "they shall bear their great shame, and their abominations which they HAVE committed;" thus not which they are yet to commit at some time then future: committed, certainly, in the house of JEHOVAH, built by Solomon, from which they had just been cast out.

14. "And I will make them keepers of the charge of the house, for all the service of it, and for all that shall be done in it."

15. "And the priests, the Levites, the sons of Zadok, who kept the charge of my sanctuary when the sons of Jisra'el went astray from me, — they shall draw near unto me to minister to me; and they shall stand before my face, to bring near to me fat and blood, quoth the LORD JEHOVIH."

Rem. — The altar of incense (Fig. 6, Pl. XII.; and seen inside of the house, Pl. X.) is called the "table" once, Ezek. xli. 22. Now, the altar of burnt-offering (Fig. 7, Pl. XII.; and seen in the inner court, Pl. XV. and XVII.) is called the "table," Ezek. xliv. 16. The reason is apparent; for the fat and blood are called the BREAD of JEHOVAH, Ezek. xliv. 7. And the fat was laid upon the altar to burn, as on a table; and the blood is sprinkled upon the altar, and poured out at the base of it, — namely, of the altar of burnt-offering; while incense was put on the altar of incense, as on a table. All which we have often seen above.

16. "They shall come in unto my sanctuary, and they shall draw near unto my table, to minister to me; and they shall keep my charge."

17. "And it shall be, when they come in unto the gates of the inner court (*u'uu''*, Pl. XIII.), they shall put on garments of linen; and there shall not come upon them wool when they minister in the gates of the inner court (*u'uu''*) and inward," houseward.

18. "Tires of linen shall be upon their head, and drawers of linen shall be upon their loins: they shall not gird themselves in the sweat."

19. "And when they go out unto the outer court (*t'td''f''*, Pl. XIII.), unto the outer court, unto the people, they shall put off their garments in which they have been ministering, and they shall place them in the chambers of holiness (*C*, *C'*, Pl. XIII.); and they shall put on other garments, and shall not hallow the people with their garments."

Rem. — Hence the people were not in the inner court (*u'uu''*, Pl. XIII.); for the priests, ministering at the altar (*A*) and going to and fro, would hallow the people with their garments. The people, therefore, were in the outer court (*t'td''f''*), as said in ver. 19; and the priests were in the inner court (*u'uu''*), ver. 17.

20. "And their head they shall not shave, and the locks they shall not let grow long: polling they shall poll their heads."

21. "And wine no priest shall drink when they go in unto the inner court (*u'uu''*, Pl. XIII.)."

22. "And a widow and a divorced woman they shall not take to themselves for wives; but virgins of the seed of the house of Jisra'el, and a widow who shall be a widow of a priest, they shall take."

23. "And my people shall they teach the difference between holiness and profaneness, and they shall cause them to know the difference between the unclean and the clean."

Ver. 24–26 need no references.

27. "And in the day that he cometh in unto the holiness, unto the inner court (*u'uu''*, Pl. XIII.), to minister in the holiness, he shall bring near his sin-offering, quoth the LORD JEHOVIH."

Ver. 28–31 need no remark.

Rem. — We have before seen that the inner court is called the holiness (*u'uu''*).

But THE HOLINESS means, first, the holiness of holinesses; called also the oracle (*kk'n'n*, Pl. VII.). The door of it is open in Pl. X., Ezek. xli. 21, 23.

It designates the nave (*j'i'k'k*, Pl. VII., and seen in Pl. X.), containing the altar of incense,

the table, and the ten candlesticks, 1 Kings viii. 8, 10.

It means the inner court ($n'noo'$, Pl. XIII.), perspective and ground-plan (enlarged in Pl. XV.), Ezek. xlii. 14, 14; xliv. 27, 27.

And it means the outer court ($p'pqq'$, Pl. XIII.), including the inner court and house. Thus it means the whole Temple-group (perspective of Pl. XIII.), Dan. viii. 13, 14; ix. 26; Zeph. iii. 4.

We are now carried away a great many miles, to take some distant measures, far about the Temple.

1. "And, when ye cause the land to fall in inheritance, ye shall oblate an oblation to JEHOVAH (Pl. XIX., Fig. 2), holiness of the land: the length shall be five and twenty thousand" REEDS "in length ($a'b'$), and the width shall be ten thousand ($a'd'$, $b'c'$). Holiness is that in all the border of it about."

Rem. — Holiness hence applies here to the portion $a'b'c'd'$.

2. "There shall be from this unto the holiness (the whole Temple-group, the black DOT in the centre of the plate; this dot being the whole perspective of Pl. XIII.) five hundred by five hundred (that is, 500 REEDS square, — the blackest square, — $i'ijj'$, Ezek. xlii. 15–20), square about; and fifty cubits shall be the area to it about (50 cubits = distance between the light lines and the black lines, $i'ijj'$)."

3. "And from this measure thou shalt measure the length five and twenty thousand (dc = 25,000 reeds), and the width ten thousand ($cb = da$ = 10,000 reeds); and in it shall be the sanctuary (the black check, or dot), the holiness of holinesses."

4. "Holiness of the land shall that be for the priests, ministers of the sanctuary (Pl. XIII.), that draw near to minister to JEHOVAH; and it shall be to them a place for houses, and a sanctuary for the sanctuary."

5. "And the five and twenty thousand in length ($d'c' = b'a'$ = 25,000 reeds) and ten thousand in width ($a'd' = b'c'$ = 10,000 reeds) shall be for the Levites, ministers of the house (Pl. VI. and X.); for them for a possession of twenty chambers."

6. "And the possession of the city ye shall give five thousand in width ($cc' = dd'$ = 5,000 reeds), and the length five and twenty thousand ($cd = c'd'$ = 25,000 reeds), along by the oblation of the holiness (the central check, or dot); for the whole house of Jisra'el it shall be ($cc'd'd$ is thus for the whole house of Israel)."

Before going further, it is necessary to remark, that all the measures taken by the Angel with Ezekiel in the Temple and its courts (Pl. XIII.) are real, in the sense that they are measures of a temple which once existed on earth; but that all the measures taken out of the Temple, from Ezek. xlii. 15 to the last word of the last chapter of this prophet, are not real, in the sense that none of the things described ever existed on earth WITH SUCH MEASURES.

7. "And for the prince on this side ($bMM'b'$) and on this ($aJJ'a'$) of the oblation of holiness ($abcd$, $a'b'c'd'$), and of the possession of the city ($dcc'd'$) before the face of the oblation of holiness (bc, $c'b'$, ad, $d'a'$), and before the face of the possession of the city (cc', dd'), on the seaside seaward (bb') and on the east side eastward (aa'), and the length (bM, $b'M'$, on to the Mediterranean Sea; a to the Jordan (J); and a' to J'), along by one of the portions on the sea border (bM, $b'M'$) and on the east border (a to J, a' to J')."

Rem. — The land of Canaan was divided up into portions extending from east to west, from the Jordan to the Mediterranean Sea; Dan having his portion north, and Asher, Naphtali, Manasseh, Ephraim, Reuben, and Judah, next and next south of Dan, Ezek. xlviii. 1–7.

Now, $JJ'M'M$ (JJ' being brought forward to the Jordan, and MM' being moved back or up to the Mediterranean Sea) is a belt or portion of land next south of Judah's border, Ezek. xlviii. 8. The square ($abb'a'$) out of this portion has been assigned, Ezek. xlv. 1–6. The remainders ($b \ldots MM' \ldots b'$ west, and $a \ldots JJ' \ldots a'$ east) are two portions for the prince, on the banks of the Mediterranean and of the Jordan.

The "one of the portions" is the portion for Judah on one side, and Benjamin on the other; JM, $J'M'$, being border lines of these two tribes, when $JMM'J'$ is regarded as a portion of neither of those tribes.

Whatever be the value of any historical information in these chapters of Ezekiel, these drawings of the portions have a value independent of that. The most perplexing descriptions that ever could be written (Ezek. xlv., xlvi., xlvii., and xlviii. chapters) are thus rendered perfectly intelligible.

8. "Of the land shall it ($b \ldots . MM' \ldots b' + a \ldots JJ' \ldots a'$) be his for a possession in Jisra'el; and my princes shall no more oppress my people, and the land they shall give to the house of Jisra'el according to their tribes."

Ver. 9–25 need no reference.

1. "Thus saith the LORD JEHOVIH, The gate of the inner court that faceth east (j', Pl. XIII.) shall be shut the six days of work; and in the day of the sabbath it shall be opened, and in the day of the new moon it shall be opened."

2. "And the prince shall go in by the way of the porch of the gate without, and shall stand by the doorpost of the gate (j'); and the priests shall make his burnt-offering and his peace-offerings; and he shall bow down upon the threshold (j') of the gate, and shall go out; and the gate shall not be shut until the evening."

3. "And the people of the land shall bow down at the doorway of that gate (c), in the sabbaths and in the new moons, before the face of JEHOVAH,"= before the Temple (H), but in the outer court, at the entrance of the east gate (c).

Ver. 4–7, offerings.

8. "And, when the prince goeth in, by the way of the porch (j') of the gate he shall go in, and by the way of it shall he go out."

9. "And when the people of the land go in before the face of JEHOVAH, in the appointed times, he that goeth in by the way of the north gate (v) to bow down (at c) shall go out by the way of the south gate (v'), and he that goeth in by the way of the south gate (v') shall go out by the way of the northward gate (v): he shall not return by the way of the gate by which he went in, but over against it shall he go out."

10. "And the prince shall go in in the midst of them, when they go in; and, when they go out, they shall go out (that is, together)."

Ver. 11, offerings; ver. 12, "gate" (j'); ver. 13–18, no references needed.

Rem. — Ezekiel and the man have been in the inner court ($u'uu'$, Pl. XIII.) ever since Ezek. xliv. 4; and are there now, Ezek. xlvi. 19.

19. "And he brought me in, by the entrance (x) which is on the shoulder of the gate (G), unto the chambers of holiness (C), unto the priests, that face northwards ($w'z'$); and, behold, there was a place there in the two sides seaward (Bp, Bp')."

20. "And he said unto me, This is the place (Bp, Bp') where the priests boil the trespass-offering and the sin-offering, where they bake the bread-offering, so as not to bring it out unto the outer court ($f''b''d''$) to hallow the people."

Rem. — The people, hence, were in the outer court ($p'pqq'$).

Now they leave court $u'uu''$.

21. "And he brought me out unto the outer court ($d''nb'mf''$), and brought me over unto the four corners of the court; and, behold, a court in a corner of the court, a court in a corner of the court."

22. "In the four corners of the court were small courts, forty in length ($ll' = 40$ cubits) and thirty in width ($l'm = 30$ cubits): one measure had they four, situate in the corners."

23. "And a wall was about in them, about them four; and boiling-places were made under the walls about."

24. "And he said unto me, These are the house of the boilers (house = place), where the ministers of the house boil the sacrifice of the people."

Rem. — This sacrifice was killed at the tables in the gate-wings and at the entrance of the north gate (Pl. XVI., and T, T', Pl. XIII.), Ezek. xl. 38–43; xliv. 11.

The last measures of the Temple-group (Pl. XIII.) have now been given.

The Angel and Ezekiel are in the outer court, at the boiling-places for the people ($ll'mt'$, t, BOILING-PLACES, FOR THE PEOPLE, Pl. XIII.).

Now they are about to leave the Temple-group (Pl. XIII.) for the last time; and they return no more. They leave by the gate $b''b'a$: that is the only gate of the outer court that they have passed through. They went into the south gate of the inner court (ghi) once, but only once, Ezek. xl. 18. But gate $k'ke$ (the north

Plate XV.

Shows the front-view of the east gate, and the side-view of the north gate, of the inner court; also the central Temple-group, consisting of the house, its little enclosure, the two fifteens of three-story houses, the chambers of the priests; also the two fives of lavers, at which meat was washed; and the one sea, at which the priests washed; and the altar; besides the pavement-stones and walls.

MEISEL BRO'S LITH.

EAST VIEW.

PL. XV.



gate of the inner court) they have been out and in at several times. Thus the east gate of the outer court (a) and the north gate of the inner court (e) are the only gates that they have used as common. The dotted line shows what gates they have passed entirely through (Pl. XIII.). But gate j' (east gate of the inner court) they find shut, Ezek. xlvi. 1; xliv. 1. Hence they could not have even entered that one at all; and the dotted line indicates this by stopping at j', where also the gate is drawn shut.

1. "And he brought me back unto the doorway of the house (H, Pl. XIII.); and, behold, waters were going out from under the threshold (not SAPH, but MIPHTAN) of the house (Pl. VI.), eastward; for the face (H, Pl. XIII.) of the house was east: and the waters went down from under, from the right shoulder of the house (l'), on the south of the altar (A)."

Rem. — Thus the waters ran from the house, between l' and H, between S and A, B and R, u' and j', n' and c, l and b', p' and a.

Now they leave the inner court, from the point H, by gate G; and then the outer court, by gate $b'a$.

2. "And he brought me out by the way of the northward gate (Ge), and brought me about (enb') by the way outside, unto the gate outside (b'), the way that faceth east (a); and, behold, the waters were distilling from the right shoulder," = south side, $p'a$.

3. "When the man went out east, then a line was in his hand; and he measured a thousand cubits, and caused me to pass over into the waters: the waters were to the soles."

4. "And he measured a thousand, and caused me to pass over into the waters: the waters were to the knees. And he measured a thousand, and caused me to pass over: the waters were to the loins."

5. "And he measured a thousand: it was a stream which I was not able to pass over, because the waters were increased, — waters for swimming; a stream which may not be passed over."

Rem. — The man and Ezekiel are going forwards towards the east. They leave H, proceed to G through the gate G to e. From e they go round to b' through the gate to a.

"When the man went out" of the outer court, and out from a, "then a line was in his hand; and he measured a thousand cubits." From a he measured along on the bank of the brook, thus on dry ground, one thousand cubits; a distance about equal to $p'p + n'n$, Pl. XIII.

Notice that when the waters start from the house H, and descend between $l'H$, $u'j'$, $p'a$, they "distil;" thus are shallow at first, and of small quantity, for a distance of $ac + cH = 312$ cubits.

Now, as they flow off east, they grow deeper and deeper. At 1,000 cubits in a direction east from a, Ezekiel crosses over from the north to the south side of the stream. The width of the little rill is not given; but the depth is given. "The waters were to the two extremities," = to the soles of the feet; a little rill, which merely wet the bottoms of his feet as he walked across it. The width may not have been more than one step, or a foot or two.

But after going along, on the south bank now, 1,000 cubits further down the stream, or 2,000 cubits from a, the waters were to the knees, as Ezekiel recrosses to the north side of them, — a foot and a half deep.

At 3,000 cubits from a, the waters are to the loins, — are three feet deep. Ezekiel again crosses over from the north to the south bank.

And at 4,000 cubits, a little more than a mile from a, Ezekiel cannot again recross to the north shore.

Thus the waters leave the house (H) as a rill: then they become a rivulet, then a brook, then a stream, and finally a broad river.

But I have always thought, up to this hour, that the 1,000, 2,000, 3,000, and 4,000 cubits were measures of the WIDTH of this stream, instead of distances down its banks; and, indeed, that 4,000 cubits (more than a mile) reached only to deep water, — only half way across, or even less; that, at 1,000 cubits from the shore, the water was only to the soles; and, 2,000 cubits from the shore, it was only to the knees; and so on. But the language of Ezekiel furnishes not the slightest grounds for such an idea: he says what is altogether to the contrary.

But attend particularly to one peculiar expression, twice over made; which is this, — that the "waters were going out from UNDER the

Plate XVI.

Fig. 1 and 3.—Show all the difference there was between an inner and an outer court gate, as in Pl. XIV., Fig. 1 and 2. There, however, is shown the interior; here, the exterior.

Fig. 2.—Is the back part of Fig. 4, slipped up into sight: the steps back of the man, in Fig. 4, are the steps of Fig. 2.

Fig. 4.—Is explained on itself. Those porch-wings, in which animals were slain, are mentioned in Ezek. xl. 38–40; the stone tables, Ezek. xl. 39; that animals were there slain, Ezek. xl. 38, 43.

FIG. 1.
INNER COURT END OF A GATE

FIG. 2 INTERIOR OF FIG. 3.

FIG. 3.
OUTER COURT END OF A GATE

SHEEP FOLD.

TWO STONE TABLES FOR SLAYING ANIMALS.

FIG. 4.
PORCH.

3^{d} WATCH TOWER.

MEISEL BROS LITH

SIDE & INTERIOR VIEWS OF A GATE OF THE TEMPLE.

PL. XVI.



threshold of the house (*H*, Pl. XIII.), eastward,"—from *H* towards *a*. And again: "The waters were going down," descending, "UNDERNEATH, from the right side of the house, on the south of the altar (*A*),"—that is, between *HV*, *BA*; and afterwards further on, between *u'j'*, *p'a*; and so on eastward, but on the south side, thus a little south of east, for a distance of 4,000 cubits; and still onward to the sea, ver. 8.

But "UNDER," "UNDERNEATH," twice, is the word to be noticed. The waters did not run OVER the surface of the pavements of the courts in a miraculous manner; but they were UNDERNEATH the pavements, out of sight: they ran through an underground passage,—an aqueduct underneath the whole Temple-group seen at the top of Pl. XIII. The course of that underground passage was east, but south of the altar, or a little south of east (for sub-temple water, see Robinson's P., vol. i. 231, 232, 333–346; vol. iii. 245, 249); the Siloam.

This mention of their Siloam by Ezekiel would suggest to the exiles every thing relating to their Temple.

The Shiloah is mentioned in Isa. viii. 6; the Shelah, in Neh. iii. 15; the Siloam, in John ix. 7.

6. "And he said unto me, Hast thou seen, son of MAN? And he made me go, and brought me back upon the bank of the stream."

Rem.—"Hast thou seen" this brook, in order to show it to the house of Israel? Ezek. xl. 4.

7. "When I came back, then behold, on the bank of the stream, were very many trees, on this side and on that (Pl. XVII.)."

8. "And he said unto me, These waters go out unto the eastern circuit, and go down upon the "Arabah; and they come into the sea (viz., the Dead Sea; the "Arabah is the name of the desert of the Jordan and Dead Sea, Josh. xii. 3; Deut. i. 1; iii. 17; iv. 49, &c.). When they are brought forth unto the sea, then the waters shall be healed."

9. "And every living soul that shall creep forth unto all that where the streams come shall live; and there shall be very many fish: for thither shall these waters come; and they shall be healed and live, all, whither the stream shall come."

Rem.—"Living soul:" accurately, "soul of life." Animals and fishes, in Scripture, are often spoken of as "living souls," Gen. i. 20, 21, 24, 30. The same expression is applied to man: "And man became a living soul," or "soul of life," Gen. ii. 7. Not that their souls are the same: man has the breath of (immortal?) life breathed into his soul, Gen. ii. 7. It nowhere says in Scripture that the like is true of beasts.

By "living souls," in Ezekiel here, are meant fishes, ver. 9. So, too, in Gen. i. 20, 21.

10. "And it shall be that fishers shall stand by it from "Ein-gedi, and even to "Ein-"eglajim: a spreading of nets shall they be. According to its kind shall their fish be; as the fish of the great sea, exceedingly many."

11. "Its fens and its marshes — they even shall not be healed: they shall be given to salt."

Rem.—Hence the healing of the sea (ver. 8) refers to the healing it of its saltness; for the Dead Sea is very salt, and is called the Salt Sea very often in Scripture, Gen. xiv. 3; Num. xxxiv. 3, 12; Deut. iii. 17; Josh. iii. 16; xii. 3; xv. 2, 5; xviii. 19.

12. "And upon the stream shall go up, upon the bank of it, on this side and on that, every tree of food. Its leaf shall not wither, and its fruit shall not fail: according to its months, it shall bear early fruit; because its waters—they go out of the sanctuary (the whole Temple-group, Pl. XIII.); and its fruit shall be for food, and its leaf for medicine."

Ver. 13–23 need no remark.

Chap. xlviii. 1–6.—Dan has his portion across the north end of Canaan, from east to west; then Asher, Naphtali, Manasseh, Ephraim, and Reuben, next and next south of his border; and Judah is next, ver. 7.

8. "And on the border of Judah, from the east side (*J*, Fig. 2, Pl. XIX.) to the sea (= west side, *M*), shall be the oblation which they shall offer,—five and twenty thousand in width (*aa'*), and in length as one of the portions from the eastward side (*J*, Jordan) unto the seaward side (*M*, Mediterranean Sea); and the sanctuary shall be in the midst of it (the central dot in the midst of *JJMM*)."

Rem. — The word "oblation" has several applications. First, the belt of land, 25,000 reeds wide (aa'), running across Canaan, from the Jordan (JJ') to the sea (MM'), is called the oblation; then the portion $abcd$ is called an oblation; and so on.

9. "The oblation which ye shall offer to JEHOVAH, the length shall be five and twenty thousand ($ab = 25{,}000$), and the width ten thousand ($ad = 10{,}000$)."

10. "And these (the priests) shall have the oblation of holiness northward five and twenty thousand ($ab = 25{,}000$), and seaward the width shall be ten thousand ($bc = 10{,}000$), and eastward the width shall be ten thousand ($ad = 10{,}000$), and southward the length shall be five and twenty thousand ($cd = 25{,}000$); and the sanctuary of JEHOVAH (the central check) shall be in the midst of it."

Rem. — Not in the midst of $abcd$, but of $abb'a'$. It was in the midst of $JJ'M'M$, ver. 8.

11. "The priests' shall it ($abcd$) be, — the consecrated of the sons of Zadok, who kept my charge; who went not astray when the sons of Jisra'el went astray, — as the Levites went astray."

12. "And they shall have an oblating ($abcd$) of the oblation ($MM'J'J$) of the land, holiness of holinesses, by the border of the Levites ($c'd'a'b'$)."

Rem. — Here the first word is a little different, TERUMIJAH (an oblating, oblated-portion): the second word is TERUMAH (oblation). The first word denotes a part ($abcd$): the second here denotes the whole ($M'MJJ'$).

13. "And the Levites shall have, along by the border of the priests, five and twenty thousand in length ($d'c'$), and the width ten thousand ($d'a'$): the whole length shall be five and twenty thousand ($a'b'$); and the width, ten thousand ($b'c'$)."

14. "They shall not sell of it, neither shall he exchange nor cause to pass over the first-fruit of the land; for it is holiness to JEHOVAH."

Rem. — "Shall not cause to pass over;" viz., to another, Num. xxvii. 7, 8. The oblation of land is the first-fruit.

15. "And the five thousand that is left in the width (dd', cc'), before the faces of the five and twenty thousand (cd, $c'd'$), profane that ($cc'd'd$) shall be for the city ($gg'h'h$), for dwellings ($cc'f'f$, $dd'e'e$), and for a suburb ($ff'g'ghee'h'$); and the city shall be in the midst of it ($dd'c'c$)."

16. "And these are the measures of it: On the north side four thousand and five hundred ($gh = 4{,}500$), and on the south side four thousand and five hundred ($g'h' = 4{,}500$), and on the east side four thousand and five hundred ($hh' = 4{,}500$), and on the seaward side four thousand and five hundred (gg')."

17. "And the city shall have a suburb, — northward two hundred and fifty (gf, he), and southward two hundred and fifty ($h'e'$, $g'f'$), and eastward two hundred and fifty (he, $h'e'$), and seaward two hundred and fifty (gf, $g'f'$)."

Rem. — $4{,}500 + 250 + 250 = 5000 = ff' = cc' = dd'$, as in verse 15.

18. "And that which is left in the length, along by the oblation of holiness (cda, $c'd'a'$), ten thousand eastward (ed, $e'd'$) and ten thousand seaward (fc, $f'c'$), it ($dee'd'$, $cff'c'$) shall even be along by the oblation of holiness (cda, $c'd'a'$); and the increase of it ($dee'd'$, $cff'c'$) shall be for bread to those who serve the city."

19. "And he that serveth the city, they shall serve it out of all the tribes of Jisra'el."

20. "The whole oblation shall be five and twenty thousand (ab) by five and twenty thousand (bb'): foursquare ye shall offer the oblation of holiness, with the possession of the city ($dcc'd'$; see Ezek. xlv. 6)."

21. "And that which is left shall be for the prince ($a \ldots JJ' \ldots a'$, $b \ldots MM' \ldots b'$), on this side (JJ') and on that side (MM) of the oblation of holiness (ad, cb, $a'd'$, $c'b'$) and of the possession of the city (dd', cc'); before the face of the five and twenty thousand of the oblation (aa'), unto the border eastward (JJ', the Jordan); and seaward (MM'), before the face of the five and twenty thousand (bb'), unto the border seaward (MM'), along by the portions (viz., of Judah, $J \ldots M$; and of Benjamin, $J' \ldots M'$); it (viz., the two portions of land, $a \ldots JJ' \ldots a'$, $b \ldots MM' \ldots b'$) shall be for the prince: and the oblation of holiness and the sanctuary of the house ($abb'a'$) shall be in the midst of it ($JJ'M'M$)."

Rem. — Imagine JJ' several inches off from the bottom of the page towards you, and MM' up

above the top of the book, above $a'b'$ of Fig. 1, making two portions of land. These were for the prince.

22. "And by the possession of the Levites ($abcd$, $a'b'c'd'$), by the possession of the city ($cdd'c'$), it ($abb'a'$) shall be in the midst of what is the prince's ($Jaa'J'$, $bMM'b'$), between the border of Judah (JM) and the border of Benjamin ($J'M'$): the prince's it shall be ($b \dots M$ $M \dots b'$, $a \dots JJ' \dots a'$)."

Ver. 23–29. — The remaining tribes have possessions.

30. "And these are the out-goings of the city: on the north side, four thousand and five hundred in measure ($hg = 4{,}500$)."

31. "And the gates of the city shall be according to the names of the tribes of Jisra'el: three gates northward (gh), — one gate of Reuben, one gate of Judah, one gate of Levi."

32. "And on the side eastward, four thousand and five hundred (hh') and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan."

33. "And on the side southwards, four thousand and five hundred by measure ($h'g'$), and three gates, — one gate of Simeon, one gate of Issachar, one gate of Zebulun."

34. "On the side seawards, four thousand and five hundred ($g'g$). Their gates were three, — one gate of Gad, one gate of Asher, one gate of Naphtali."

35. "About it was eighteen thousand ($4{,}500 + 4{,}500 + 4{,}500 + 4{,}500 = 18{,}000$ reeds); and the name of the city from that day shall be, JEHOVAH IS THERE."

THE CITY ON THE MOUNTAIN;
Rev. XXI. — Pl. XVIII.

I will now write all that I have to say about the city seen in the spirit by John, in Revelation.

I take it for granted, that he saw what he says he saw: in other words, he describes certain forms. Taking his language as language, what forms will answer to his descriptions?

The city seen by him had not only its length and breadth equal, but its height was equal to its length or breadth: "The length and the breadth and the height of it are equal," Rev. xxi. 16.

I had always imagined the city in the form of an immense cube, with its four sides as high as its length and breadth. In this case, the four sides would be the walls.

Now, the length, breadth, and height are twelve thousand furlongs each, Rev. xxi. 16. It will be shown, in treating of the last Temple, that 1 furlong = 400 cubits = 600 feet ±. Whence $12{,}000 \times 600 = 7{,}200{,}000$ feet ±; which, ÷ 5,280, feet in a mile, $= 1{,}363\frac{3360}{5280}$ miles.

But the height of the CITY is 12,000 furlongs, while the WALL is 144 cubits, Rev. xxi. 17. That this is the HEIGHT of the wall (144 cubits), is according to the use of Scripture language elsewhere: "And he measured . . . the doorway, six cubits (rr', Fig. 2, Pl. IX.); and the width of the doorway, seven cubits (rr'')," Ezek. xli. 3, where the six cubits can only be the height. "And he measured the wall of the house, six cubits (jj', Fig. 2, Pl. IX.); the width of the wall, . . . five cubits ($i'j$)," Ezek. xli. 5, 9, where the six cubits is the height, as said in ver. 8: "The height . . . six cubits (jj', Fig. 2, IX.)."

Now, therefore, the height of the city is one thing, and the height of its wall is another. Hence it was not a cube; for then the height of the city would be the same thing as the height of its wall.

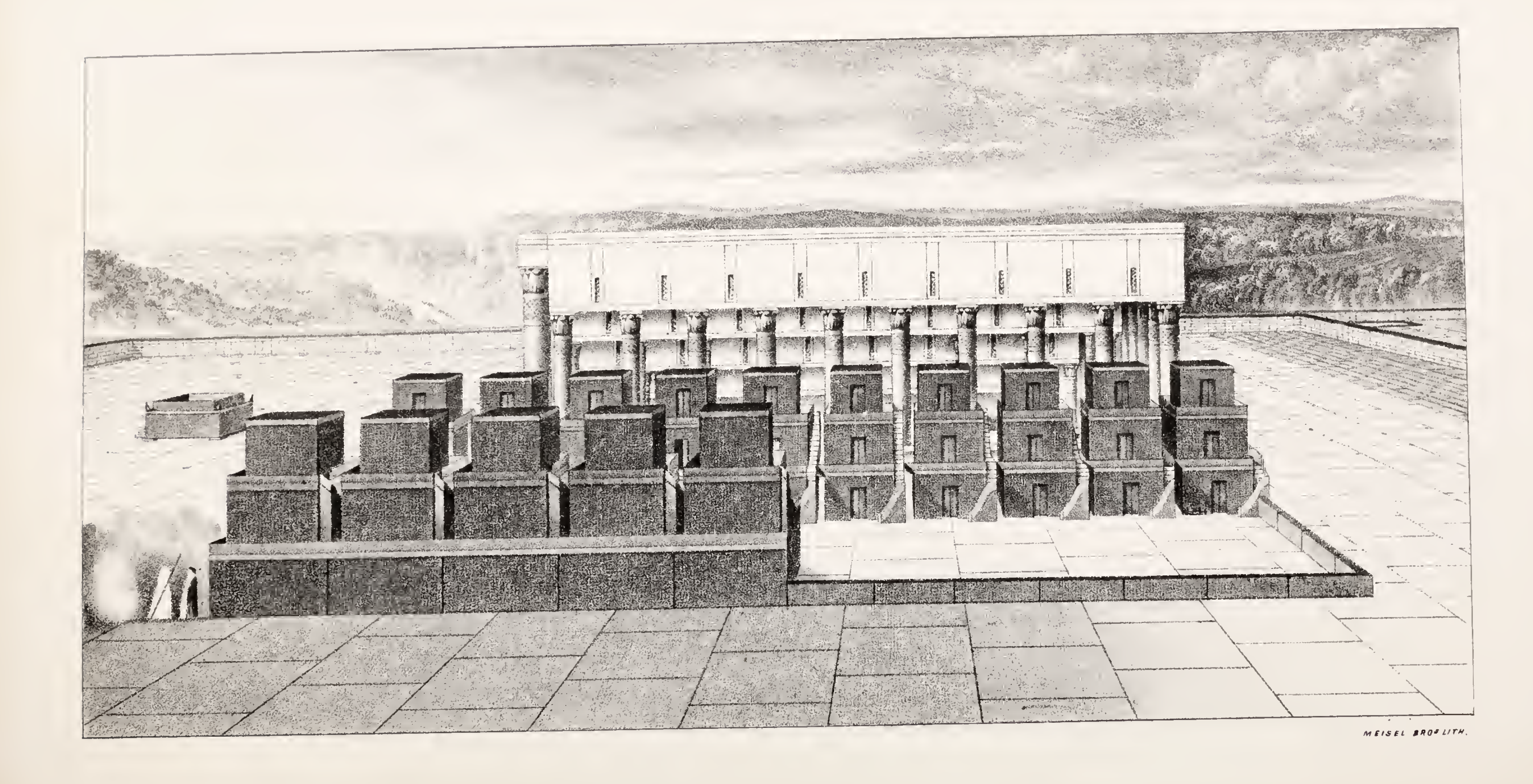
Again: John is "carried up upon a mountain great and high; and he showed me the great city, the holy Jerusalem, coming down from God out of heaven," Rev. xxi. 10.

I had always thought that John was taken to the summit of one mountain, from which he looked off and saw the great cubical-formed city descending through the air at a distance from him.

But he is so near it, that he reads the names written on the gates, Rev. xxi. 12; and describes the streets, altogether as if he were himself walking in them, ver. 21. But more: "He that talked with me had a golden reed to

Plate XVII.

Ezekiel and the Angel are talking together in the Temple, seen in vision after its destruction, Ezek. xl. 1 and following verses. They stand at the corner of the north group of fifteen chambers of the priests, Ezek. xl. 17, 44, 45, 46; xlii. 1–14; xlvi. 19, 20. A side-view of the Temple is seen, and the altar in front; also the pavement and walls cut up into stones; while to the left, in the distance, is the rill, which became a river as the Angel measured four separate thousands of cubits along and down its banks, off towards the east and the Salt Sea, which is the Dead Sea; and the trees are seen each side of the rill, brook, stream, river, Ezek. xlvii. 3–12.



NORTH VIEW

PL. XVII



measure the city, and the gates thereof, and the wall thereof," ver. 15. "And he measured the city with the reed, twelve thousand furlongs," ver. 16. As the Angel talked with John, and also measured the city, hence John must have been with the Angel in the city that was measured.

So the Angel that talked with Ezekiel had a reed, and measured the temple and city while Ezekiel was with him in the city and temple that were measured, Ezek. xl. 3–5, &c. ; xlviii. 30–35. The city, therefore, was on that great and high mountain to whose summit John was taken.

Ezekiel saw the city on the very high mountain, Ezek. xl. 2 ; and went upon that, and not another mountain, ver. 2.

Now, since the height of the city was not the height of its wall, hence, of necessity, the height of the city was its height up on the mountain : so that the length and breadth of the city are equal, and either measure was equal to the height of the city from the plain below (see the upper Fig. of Pl. XVIII.).

He saw the New Jerusalem in vision, therefore, as similar to the Jerusalem on earth in this, that it was on a mountain. The height of the mountain on which Jerusalem on earth was built was not equal to either the length or breadth of that city. Neither must we take the measure of 12,000 furlongs (the height of the New Jerusalem) to be equal to what that measure literally indicates, — more than 1,363 miles. Nor could the wall have really been 144 cubits, or 216 feet, high : for the wall was "144 cubits," — that is, 144 cubits high, ver. 17 ; and the city had a wall "great and high," ver. 12. But "great" refers to its size; so that "144 cubits" high means no more than "high."

It is the same with the mountain ; it is "great and high," ver. 10 ; and then it is "12,000 furlongs high," ver. 16 : so that "12,000 furlongs" means no more than "high." At the most, the language can only be taken as meaning that the wall was "very high," and the city was "very high" up from the valley below.

I have seen many pictures of cities in the East, built upon the tops of what are called mountains there, and down some distance from their summits, so that the tops of the mountains were crowned with the cities ; and any one would say that the cities were so many feet high, — meaning the eminences were of that height.

In a little table before me I read, —

> "Height of Quito, *city*, 9,514 feet."
> "Height of Mexico, *city*, 7,470 feet."

These are taken from a table of "Comparative heights of mountains."

I understand John in this way, and have proved that he is to be so understood.

Since many measures have now been considered very much too great, both in Revelation and Ezekiel, I would call attention to the Temple in Ezekiel again, and to the fact that many measures are the same as those given in Kings ; also that others are involved in the measures of Kings. Finally, that the measures of the courts and gates are necessarily such as they are found to be in Ezekiel, as appears from the manifest design of the whole Temple.

But why the measures at once become so great, as soon as the Temple is left, it is not incumbent on me to show ; only to remark, that in the prophets, everywhere, there is a constant transition from historical narration, agreeing with common facts, to prophetic narration and pure mysterious prophecy. Thus it is a common fact, that John was on the isle called Patmos, as he says ; but immediately all is vision to the end of Revelation.

So Ezekiel, although in vision, is recording common facts ; but anon he is away in the spirit, upon the banks of a rill which swells into a wonderful river.

We pass now to the Temple rebuilt.

All the description that we have is contained principally in two verses : "And there was found at Achmetha, in the palace that is in the province of the Medes, a roll ; and therein was a record thus written : In the first year of Cyrus the king, Cyrus the king made a decree concerning the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid ; the height thereof sixty cubits,

the breadth thereof sixty cubits; three rows of round stone (e', g', i', Fig. 1, Pl. IX.), and a row of new wood (k')" = PILASTERS, Ezra vi. 2–4; 1 Kings vii. 2; vi. 36; vii. 12.

But this is enough: we see that it was like the first Temple.

This is like the common description of a building with us; as, "The house is forty by eighty, and fifteen-foot posts." It is taken for granted, that the details are carried out in the usual manner.

Here the Temple is "sixty by sixty, with three rows of stone pillars, and one row of wooden pilasters."

I doubt the record of Achmetha, however. $bi + jj'' + i''b' = 20 + 20 + 20 = 60$ cubits; to which must be added $i'j + i''j'' = 5 + 5 = 10$ (Fig. 2, Pl. IX.): whence $bb' = 70$, and not 60 cubits, Ezek. xli. 12.

The returned exiles, some of whom remembered the first house (Hag. ii. 3; Ezra iii. 12), would not depart so foolishly from the pattern of that Temple, the bare thought of which made those "ancient men" weep aloud, Ezra iii. 12. The labor of carrying it up to twice the height of the first Temple, which was only thirty cubits inside (1 Kings vi. 2), would have been incredible, and the form produced would have been very unbeautiful. Add to this the poverty of the returned captives (Nehemiah throughout).

Nov. 27, 1860. — The plates of this work have already been engraved, and the text thus far been written; but I have not, till to-day, seen any part of the Talmud, or any thing that the Jews have said about their Temple.

In Lightfoot, to-day, I find this: "The fashion and pattern which they [the returned exiles] followed in the particular structures and fabrics about the house, was, as the authors of their own nation assert, the Temple which Ezekiel hath described, chap. xl., xli., &c. 'The children of the captivity (say they) made the building according to the form that they saw in the building of Ezekiel, in divers things,' Midr. cap. 2 and 3; Kimch. in Ezek. xl."— Lightfoot, ed. by Rev. John Rogers Pitman, London, 1823, vol. ix. p. 251. But Lightfoot's remarks which follow draw away the attention from this fact: he speaks of Ezekiel's Temple as a type of a more glorious temple yet to be built.

In a letter addressed to Darius are these words: "Be it known unto the king, that we went into the province of Judæa, to the house of the great God, which is builded with round stone (= round stone pillars, or columns, e', g', i', Fig. 1, Pl. IX.); and wood (= wooden, that is, cedar pilasters, k') is put against the wall ($l'l$); and this work goeth fast on and prospereth in their hand," Ezra v. 8.

Nearly every part of the second Temple and its courts are mentioned incidentally in Ezra, Nehemiah, and Maccabees.

We pass to Josephus; but, since his veracity has been so much questioned, I have here collected some facts which give me confidence in him.

1st, The New Testament alludes to the Temple and its parts which Josephus either describes or mentions; as, —

The central house (*Naós*, Fig. 4, Pl. XX) is mentioned in Matt. xxiii. 16, 16, 17, 21, 35; xxvi. 61; xxvii. 5, 40, 51; Mark xiv. 58; xv. 29, 38; Luke i. 9, 21, 22; xxiii. 45; John ii. 19–21; &c. Josephus says that there was such a house; calls it the *Naós;* and fully describes it, Ant. xv.; xi. 3, 6; J. W. v. 5, 4–6.

The gold of the Temple (*Naós*) is mentioned in Matt. xxiii. 16, 17. The gold of the Temple (*Naós*) is mentioned in Josephus, and its place is given, J. W. v. 5, 4; Ant. xv. 11, 3.

The veil of the *Naòs* is mentioned in Matt. xxvii. 51; Mark xv. 38; Luke xxiii. 45; and is called there *katapétasma.* It has the same name in Josephus, and is fully described by him; also as occupying the place which the Gospels require (J. W. v. 5, 4).

Josephus says that there was an altar of incense within the *Naós* (Pl. X.), calling it *thumiatérion*, J. W. v. 5, 5; and in the Latin of the lost Greek, *thuribulum*, Against Apion, ii. 8. This altar is mentioned as within the *Naós*, and is called *thusiastérion*, Luke i. 11.

Josephus says that there was an altar of burnt-offering before the central house (*Naós*, Fig. 8, Pl. XX.), and describes it, calling it *bomós*, J. W. v. 5, 6; Ant. xv. 11, 5, end; and ALTARE, Against Apion, ii. 8. This altar is meant

in Matt. v. 23, 24 ; xxiii. 18–20, — called *thusiastérion.*

Josephus says that the inner court (*u'uu''*, Pl. XIII. ; but see it in Pl. XX., Fig. 8) was called the holy (J. W. v. 5, 2). This court is so called in Ezek. xliv. 27.

Josephus speaks of the court of the Temple (*p'pqq'*, Pl. XIII. ; and XX., Fig. 8) under the name of the *Hierón* (J. W. v. 5, 2, 8 ; viz., *p'p̄qq'*, in v. 5, 2 ; and the inner court, *n'noo'*, in v. 5, 8). The *Hierón* is mentioned in Matt. iv. 5 ; xii. 5, 6 ; xxi. 12, 12, 14, 15, 23 ; xxiv. 1, 1 ; xxvi. 55 ; Mark xi. 11, 15, 15, 16, 27 ; xii. 35 ; xiii. 1, 3 ; xiv. 49 ; Luke ii. 27, 37, 46 ; iv. 9 ; xviii. 10 ; xix. 45, 47 ; xx. 1 ; xxi. 5, 37, 38 ; xxii. 52, 53 ; xxiv. 53 ; John ii. 14, 15 ; v. 14 ; vii. 14, 28 ; viii. 2, 20, 59 ; x. 23 ; xi. 56 ; xviii. 20 ; &c.

Josephus says that into the outer court (*p'pqq'*, Pl. XIII. ; but seen in Pl. XX., Fig. 8) all could enter, even strangers, Against Apion, ii. 8. And in John is a *Hierón*, not "whither the Jews always resort," but "whither the Jews all resort," John xviii. 20 ; "where all the Jews come together," more accurately. This is the place, this outer court of all (*p'pqq'*, Pl. XIII. ; and Fig. 8, Pl. XX.), where the Lord says "he always taught," John xviii. 20. There he finds men buying and selling ; the tables of the money-changers, and hence the money-changers themselves ; the sellers of doves, and their seats ; the blind and lame ; children crying out, Matt. xxi. 12, 14, 15 ; oxen, sheep, John ii. 14 ; and "the multitude," Mark xiii. 41.

Josephus describes fully the beautiful stone-work of the courts (*Hierón.*, J. W. v. 5, 2, 3 ; Ant. xv. 11, 5). "And his disciples came to him for to show him the buildings of the Temple (that is, the structures of the courts, *Hierón*, *p'pqq'*, Pl. XIII. ; and Pl. XX., Fig. 8), Matt. xxiv. 1. "Master, behold what manner of stones, and what buildings!" Mark xiii. 1. "And certain ones speaking of the *Hierón*, that it was adorned with beautiful stones and gifts," Luke xxi. 5. Josephus speaks of these gifts, and tells us by whom they were presented (Ant. xv. 11, 3 ; J. W. ii. 17, 3). They are called "anathemas," both in Luke and in the Jewish Wars.

Josephus speaks of the treasuries, *gazophulákia* (J. W. v. 5, 2, end ; and vi. 5, 2) ; mentioned in the singular in Mark xii. 41, 41, 43 ; Luke xxi. 1 ; John viii. 20 ; 1 Macc. xiv. 49 ; 2 Macc. iii. 24, 28, 40 ; iv. 42 ; v. 18.

He speaks of porches about the courts, *stoaí* (Ant. xv. 11, 3, 5 ; xx. 9, 7 ; J. W. v. 5, 1 ; vi. 3, 2, &c). "And Jesus walked in the Temple (*Hierón*), in Solomon's Porch," *stoá*, John x. 23.

He describes an east gate (*púle*) as more beautiful than the rest (J. W. v. 5, 3) ; viz., the east gate of the inner court (*cj'*, Pl. XIII. ; and XX., Fig. 8 ; Ant. xv. 11, 5). The Beautiful Gate (*púle*) of the Temple (*Hierón*) is mentioned in Acts iii. 10.

Only the chief-priests went into the place of the golden altar, within the house (Pl. X. ; and XX., Fig. 8 ; and *adytum* of the *Naós ;* Against Apion, ii. 8). So, while Zacharias was in the *Naós*, Fig. 4, Pl. XX., at the altar seen in Pl. X., "the whole multitude of the people were praying without ;" thus were not in the house, but in the court, Luke i. 5, 10.

He says that the west wall of the inner court (*oo'*, Pl. XIII.) had no gate, "the wall being entire on that side," J. W. v. 5, 2 ; and no west-wall gate is mentioned, either in Kings, Ezekiel, Ezra, Nehemiah, or Maccabees.

That the architecture of the house (Fig. 4, Pl. XX.) is altogether similar in Josephus to that in Kings, Ezekiel, and Ezra, is a further confirmatory evidence of his veracity ; also that the Temple in Josephus had "many little three-story houses on its sides," — the chambers of the priests of Ezekiel (Pl. XVII.), and the chambers and treasuries of Ezra, Nehemiah, and Maccabees, J. W. v. 5, 5 ; Ezek. xlii. ; &c.

2d, Josephus speaks of an underground passage from the Antonia to the Temple court (Ant. xv. 11, 7, *diórux*) ; and Catherwood tells us of many arches all under the Temple courts, and of passage-ways, describing them from actual sight, a ground-plan of which we have in Robinson's "Palestine," vol. i. sect. 7.

Josephus speaks of a BRIDGE, connecting the south-west corner of the Temple area with Mount Zion, seen in Fig. 8, Pl. XX. (J. W. vi. 6, 2 ; i. 7, 2 ; ii. 16, 3 ; vi. 8, 1 ; Ant. xiv. 4, 2). Robinson was the first to spy the frag-

Plate XVIII.

The city on the mountain: its length is equal to its breadth; and this, again, is equal to the height of the city from the plain, or the height of the mountain.

The next figure shows all the pavement-stones of the courts of the Temple.



THE CITY ON THE MOUNTAIN REV XXI

MEISEL BROS LITH

PAVEMENTS OF THE TEMPLE.

PL.XVIII.



ment of its arch, and to identify it with the bridge of Josephus (see his "Palestine" in several places; as, vol. iii. pp. 221–227, edition of 1857, — the most wonderful and satisfactory result of modern travel in the Holy Land). This is a granite testimony of veracity which few describers of material structures can hope to enjoy, after the lapse of eighteen centuries. But Josephus has three more witnesses on this very spot, one of which will be precisely as durable as the bridge, and two others will remain as long as the earth exists.

The one is this. He describes a vast plateau, built up with huge stones, "bound together with iron," "immovable to all time," Ant. xv. 11, 4. For ages upon ages, that plateau ($a'dL'L$, Fig. 7, Pl. XX.) has stood; and to all time it will stand, if man will let it be.

The two eternal witnesses are these: the deep trench (P, Fig. 7, Pl. XX.) cut in the solid rock, 130 feet wide (aB), at least 75 feet deep (aP), and certainly somewhat deeper, and at least 460, if not 1,060, feet long (Robinson's "Pales." vol. i. pp. 293, 294); and the scarped rock (ac), — both of which are definitely mentioned by Josephus, as we shall find, and seen by Robinson, and everybody visiting Jerusalem.

More evidence will be deferred for the present.

Josephus, indeed, gives many of his numbers wrong. Some of them can be proved to be perfectly correct; some of them seem much too great. One I know, and can prove, to be too small. It is this: He says that the outer court ($p'pqq'$, Pl. XIII.) was 400 cubits square, and he says it more than once. The Talmudic, Hebrew writers give it as 500 cubits square: it was 624 cubits square. Robinson feels quite certain that Josephus's as well as the Talmudic measure is too small; and apologizes for him, saying that he wrote at Rome, after the Temple had been destroyed, and took no measures previously. All this is most true. Let the reader describe a vast structure hundreds of miles from him, and not seen for years, — let him write down the measures, — and see how near he will come to the truth.

Now, $400 \times 400 = 160{,}000$ square cubits; and $624 \times 624 = 389{,}376$; and $389{,}376 \div 160{,}000 = 2\frac{69{,}376}{160{,}000}$.

Thus the outer-court wall included more than TWICE as many square feet, cubits, yards, or rods, as Josephus states. Certainly, if he wished to make out a great story, he would not have given us this number, of all others, one inch too small.

From the evidence now adduced, I think that the reader, with me, will be perfectly confident that the truth of the case is just this: That being an exile, far from the structures now in ruins, and certainly never having taken previous measures, Josephus gives us the names of things and forms which did actually exist, but that the measures of these forms he could not always either remember or know: hence he so often says "ABOUT" so many cubits, "MORE THAN" so many, and several like expressions.

Flavius Josephus's Antiquities of the Jews, book xv. chap. xi. sect. 3.

As he is the only writer, that I am acquainted with, who describes the last Temple from actual sight, hence his description is the only one noticed in this little book. And since he never SAW the first Temple, nor the House of the King, nor the Tabernacle (Pl. I.), hence what he says of them is of no value to us; for he knew no more of them than anybody else may know from Exodus and Kings.

§ 3. "And taking up the ancient foundations, and laying down others, upon them he raised the Temple (Fig. 4, Pl. XX.), — being in length a hundred cubits, and in height twenty more (ff', making $bf' = 120$ cubits); which ($ff'f''$), in the time that the foundations settled, fell down. And this we resolved to raise again about the times of Nero (A.D. 54)."

Rem. — Hence the Temple remained only 100 cubits high (bf).

(§ 3.) "Now, the Temple was built of stones both white and strong; the size of each being about five and twenty cubits in length, and eight in height," = 8 cubits thick, "and in width about twelve. And of all this, even as far as the royal porch (the porch running from the bridge towards you, see § 5), the part on this side (Og', Fig. 7) and on that (Og) was lowest, and the central part ($H.\ J.$) was highest: so that it (the Temple, Fig. 4) was seen all around, for many furlongs, by those inhabiting the region;

but the more so if any happened to dwell over against it, or to be coming up to it."

Rem. — Simply, the Temple (Fig. 4) stood at *H. J.*, Fig. 7; and the ground, or rock, was higher at *H. J.* than it was each side at *Og'*, *Og:* whence the central house (Fig. 4) was elevated so that it could be seen all around, both near and at a distance (see perspective, Fig. 8, XX.; but especially perspective, Pl. XIII.).

(§ 3.) "And the doors at the entrances with the lintels, having an equality with the Temple, he adorned with many-colored veils, with flowers dyed in sea-purple, and stripes interwoven."

Rem. — Height of veil = 55 cubits (*cf*, Fig. 4, Pl. XX.) = height of doors (J. W. v. 5, 4). Hence "equality" is = "equal height." This, certainly, was the "veil of the Temple which was rent into twain from the top (*ff'*) to the bottom (*c*)," Matt. xxvii. 51.

The swinging-doors were not "55 cubits high" = "height of temple" (nearly): they were only "7 cubits high (*cc''*)," Against Apion, ii. 9. The great plain space (*cff'*) in which the veil hung is called the doors. It looks like a door = height of temple (nearly), when the veil is down; that is, when the veil hangs over the entire entrance (Fig. 8, XX.).

The word for "pillars," in the veil, I have called "stripes" = pillar-like stripes. The veil is more fully described in the Jewish Wars, v. 5, 4, where it is singular, "veil:" here it is plural, "veils."

(§ 3.) "And over them (*ff'*), under the coping (the eaves, *v*), a golden vine was arranged, having hanging clusters; a wonder both for size and art to beholders, with such costliness of material was it made."

Rem. — The clusters of the vine (*v*) were as long as a man is tall (J. W. v. 5, 4): "Golden vines, . . . from which hung down man-long clusters" (*'anér*); viz., a full-grown male, — a man. Thus length of clusters = 6 feet ±.

The Temple (*Naós*, Fig. 4) is not further described in the Antiquities: it is described in the Jewish Wars, v. 5, 4–6.

Josephus describes the sanctuary and Temple (Fig. 8) twice, very much as the first Temple and sanctuary (Pl. XIII.) are described in two places. What Josephus omits in one place (as in the Antiquities) he gives in the other, the Jewish Wars. This, in a general way, is so; just as Ezekiel gives what Kings and Jeremiah omit.

(§ 3.) "And the whole Temple (Fig. 4, seen in Fig. 8) he encompassed with the greatest porches, studying for right proportion, and exceeding the expenditures of those before him, so that no other one seemed to have adorned the Temple."

Rem. — The porches are those flat-roofed colonnades running about the central temple.

(§ 3.) "Now, both (the Temple, Fig. 4; and the porches, Fig. 8) were of the nature of a great wall; but the wall itself (*L'Laa'*, Fig. 7; seen in Fig. 8) was the greatest work heard of by men."

Rem. — "Now, both were of a great wall" = were like, — were of the nature of a great wall. The Temple (Fig. 4) was made for a temple, and not professedly for a wall; and the porches about the inner and outer courts were made for porches, and not professedly for walls: but yet "both" of them, the Temple and the porches, were built so strong that they "were of a great wall," had the quality of a great wall, — each of them had. Those porches resisted, or kept out, the Romans a long time, at the final siege.

"The wall itself," which "was the greatest work heard of by men," is the substructure of the present Mosque of Omar (seen in Fig. 8, XX., with a dark, square hole in the front, left-hand corner).

This substructure Josephus now describes: —

(§ 3.) "A rocky eminence it was (*L''L'da*), steep; gently sloping, on the eastern parts of the city, to the very summit."

Rem. — This is Mount Moriah, on which the Temple-group (Fig. 8) stood.

(§ 3.) "This, Solomon, the first that reigned over us, according to his thoughtfulness of God, with great works walled off above the parts about the summit (*L'La*, Fig. 7, Pl. XX.); and walled up below, beginning under the base (*L'd*) which a deep ravine runs about, down a brook (the Kidron), with rocks bound to each other with lead; cutting off from the space within, and going forth into the deep, so that it was impassable both for the greatness of the struc-

ture ($L'Laa'$) and for the height of it ($L'L$ = 76 feet), being a square; so that the sizes (properly, greatnesses) of the stones were seen in front along the surface; while the inner parts, firmly secured with iron, held together the joints immovable to all time."

Rem. — Thus those stones are bound together with iron straps out of sight.

As "lead" is mentioned, and the stones are bevelled (Rob. Pal. i. 286), — that is, the seams, or cracks, are opened a little, — I would suggest that the lead once filled up that beveling, and was stolen out.

(§ 3.) "And this work, being thus joined together to the summit of the eminence (from L' to c), having worked off the top of it, and filled up the hollows of the parts about the wall, he made it level with those parts along the upper surface (Lca), and even."

Rem. — Simply, he built a wall ($L'LOg$) enclosing the whole Temple-area, filled in the stone arches (seen in Fig. 7), and levelled off the top, on which he built the whole Temple-group (Fig. 8). Everybody going to Palestine can see now that this was all so done.

(§ 3.) "And all this (Fig. 7) was an enclosure, having the circuit of four furlongs, each side taking off a furlong in length."

Rem. — He gives this measure as a furlong = 400 cubits (Ant. xx. 9, 7); which is too small by 624 — 400 = 224 cubits.

Now Josephus leaves the substructure (Fig. 7, $L'LOg$, seen in Fig. 8), and returns to the superstructure.

(§ 3.) "And further in than this (= this wall of the substructure), and along the very top, another wall above, of stone, runs about ($p'p$, in Pl. XIII.) on the eastern ridge, having a double porch equal in length with the wall ($p'p$), the Temple (Fig. 4, Pl. XX.) being in the midst;" the porch "looking off into the doors of it (of the Temple, Pl. XX., Fig. 4)."

Rem. — The east gate of the outer court divides this porch into two portions; whence it is "double," or "twofold," *diplê.*

(§ 3.) "This (twofold porch) many former kings fitted up. And, in the circle of the whole sanctuary, barbarian spoils were fastened; and all these King Herod placed up, adding as many also as he took from the Arabians."

Rem. — § 4. Josephus next speaks of the fortress called Antonia, by Herod, from Antony (described, J. W. v. 5, 8).

§ 5. "But in the western parts of the enclosure stood four gates: one leading into the royal palaces (over the bridge, upon Mount Zion, Fig. 8), the intermediate ravine being cut off into a passage-way (viz., cut off by the bridge); and two (the two furthest to the right, back side, on a line with the bridge-gate)" leading "into the suburbs; and the remaining one (seen over back of the central Temple)" leading "into the other city, separated both by many steps down into the ravine, and from this up again to the approach. For the city lay over against the sanctuary (the whole group, Fig. 8), being theatre-like, embraced by a deep ravine along the whole southern quarter. And the fourth front of it (of Fig. 8), that on the south, — it also had gates by the middle; and upon it the royal porch, threefold in length, running from the eastern ravine to the western; for it could not extend further."

Rem. — "Gates," plural, "mid-way" of the south side of the substructure, — NOT seen in Fig. 8, Pl. XX. About half-way to the bridge, see a square hole: there is a double gateway down under there, leading into the archways of Fig. 7. The gate is at L', Fig. 7. One could come into it, from the city, among the arches, and so up the square hole seen in Fig. 8. Catherwood went down through that hole midway to the bridge, and saw this gate or "gates" mentioned here by Josephus (R. P. vol. i. 304).

"Upon it" is upon the enclosure, as opposed to below, in the side of it. This porch is "threefold." It will be seen that it had two gates, one each side of that mid-way hole. These two gates divide the porch-royal into "THREE" portions (see them, Fig. 8, XX.).

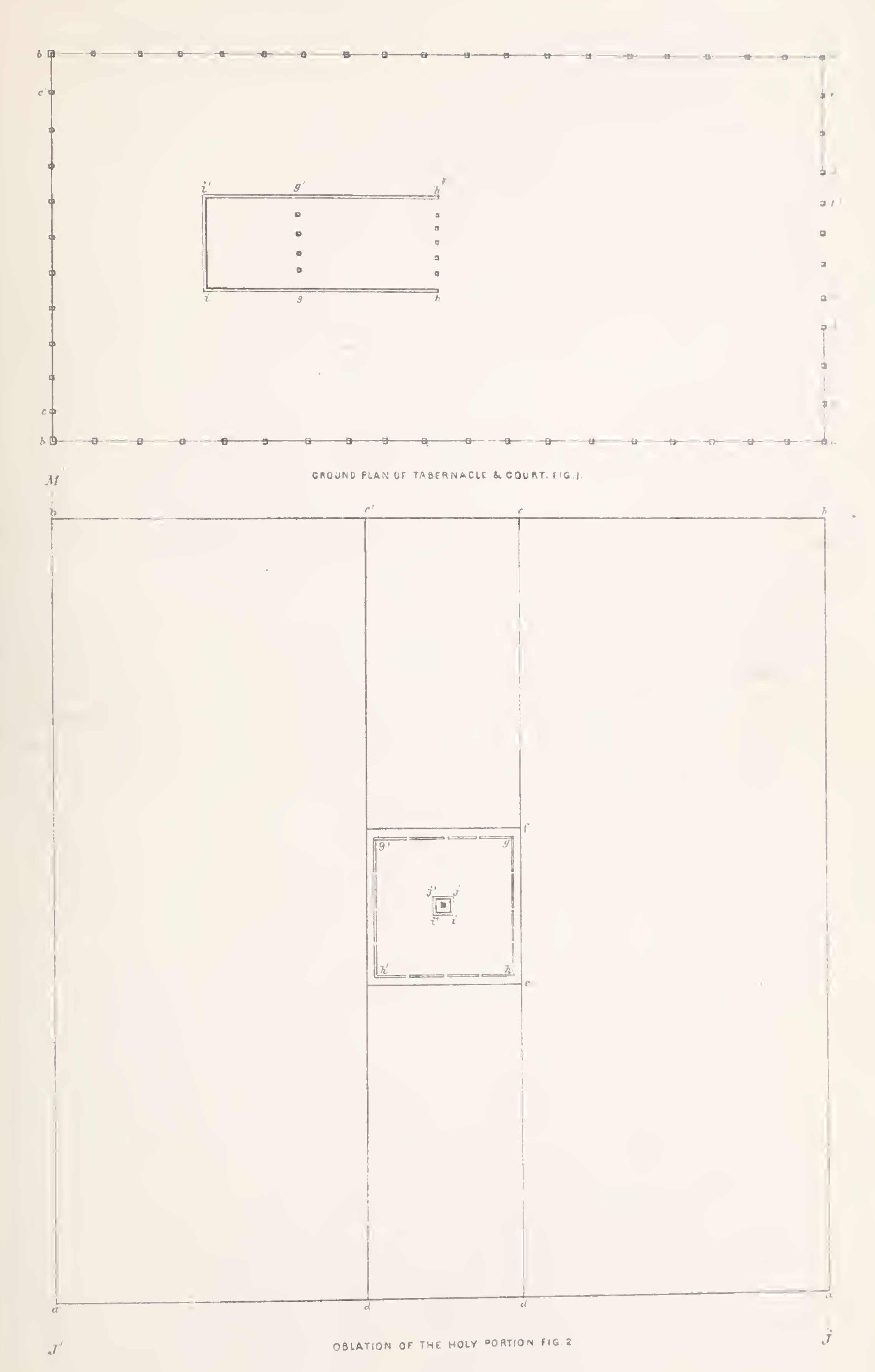
This porch, then, runs from east to west, the whole length of the outer court; just as the "TWO-FOLD" porch on the east ran the whole length from north to south.

(§ 5.) "And it was a work of those most worthy to be spoken of under the sun (viz., this threefold, south porch was); for, the ele-

Plate XIX.

Fig. 1. — Shows all the bases put under the pillars of the court of the Tabernacle (Pl. I.). The holy of holies is $igg'i'$; the holy is $ghh'g'$; the court is $abb'a'$. The three doors are dd', hh', gg'.

Fig. 2. — Is described in Ezek. xlv. 1–8; xlviii. 1–35. $e'eff'$ is the city and its suburbs. The central dot is the outer court of the Temple; the whole of Pl. XIII. The priests lived on the land, $abcd$; the Levites, on the portion $a'b'c'd'$; servants of the city, on $dee'd'$, $cff'c'$. $jj'i'i$ is an enclosure about the Temple, Ezek. xlii. 15–20; but all the measures outside of the Temple are very large. The Temple-site, also, is not in the centre of the Jerusalem of this day: it is in the south-east corner (h').



GROUND PLAN OF TABERNACLE & COURT. FIG. 1.

OBLATION OF THE HOLY PORTION FIG. 2

Pl. XIX.



vation of the ravine being great, and insufferable to look down, if any one from above should peep into the depth, all great did the height of the porch rise up on it: so that if any one from the top of its roof, adding both together ($L''L' + L'L$, Fig. 7, $+ 3d''$, Fig. 1; Fig. 1, standing at Og', Fig. 7), should peer into the deeps, he would grow dizzy (would *dark-whirl*), the sight not reaching into the immeasurable depth."

Rem. — $L'm = 60$ feet (Catherwood in Rob. Pal. vol. i. 284, foot-note). Vertical elevation of $L''L' = 128$ feet (R. P. vol. i. 271); height of gate, $3d''$, Fig. 1 = 75 feet $\pm$ (Ant. xv. 11, 5; J. W. v. 5, 3). Hence $60 + 128 + 75 = 263$ feet = height of look-off from the top of one of the two gates near the opening mid-way to the bridge, from a point over Og', Fig. 7. This will pretty well justify Josephus's strong language here.

(§ 5.) "And pillars stood up in rows opposite to one another, in length, four times (*bc*, *d*, *e*, *f*, Fig. 5, Pl. XX.); for the fourth row (*c*) was bound together into a stone-built wall."

Rem. — The pillars of the row (*bc*) touched each other, and constituted a wall (see Fig. 8).

(§ 5.) "And the thickness of each pillar was as much as three men could embrace by joining their outstretched arms to one another."

Rem. — Since the distance between the tips of the longest fingers, when the arms are extended, is = height of the man, hence three times this measure = 18 feet, $\pm$; and the diameter of shaft = 6 feet = 4 cubits, $\pm$, = diameter of Jachin or Boaz. So Herodotus (Euterpe, No. 149): "An *orgyia* is six feet, or four cubits: for a foot is four palms; and a cubit, six." *Orgyiae*, in Josephus, I have translated by "outstretched arms."

(§ 5.) "But they had a length of seven and twenty feet, having underneath a double pedestal. And the number of all together was two and sixty and a hundred (162), their capitals being wrought out in the Corinthian order, with sculptures, causing amazement on account of the great work of the whole. But, the rows being four (*bc*, *d*, *e*, *f*, Fig. 1), three (*d*, *e*, *f*) took up the middle spaces of the porches. And of these the two parallel ones were of the same fashion: the width of each was thirty feet (*bc*, Fig. 1), and the length a furlong, and the height more than fifty feet (ca''); while the width of the middle one was a half more ($30 + 15 = 45$ feet), and the height double ($50 \times 2 = 100$ feet); for it rose up immensely above those on each side."

Rem. — It will appear that there were two gates on the south side, outer court. By the two parallel porches, I understand two running the same way, parallel to the inner court; viz., $v'q'$, $v'p'$ (Pl. XIII.). The length = 1 furlong $= p'q'$ (Pl. XIII.), as said (Ant. xv. 11, 3). The middle porch, taking the words literally, would be the portion of porch between the two gates.

(§ 5.) "And the roofs were adorned with deep wood-carvings, of manifold kinds of forms."

Rem. — The sides of the roof, above the tops of the pillars, I understand, were so carved: the carvings were on the frieze between the architrave below and the cornice (eaves) above, in the Corinthian order, as well as in some other orders. In familiar language, the carvings were along under the eaves, over the tops of the columns. In Fig. 8, Pl. XX., right-hand corner, this carving is seen, inside of the court.

(§ 5.) "And the depth of the middle one rose to a greater [height], the front wall ($c'b'ad$, Fig. 3) being cut off at the entablatures (a, a'); it (the wall, $ab'c'd'$, a') having pillars bound in, and all being polished, so that they were things most incredible to those who had not seen them, and were seen with astonishment."

Rem. — The middle one here = middle gate, aa', Fig. 3.

(§ 5.) "Such was the first enclosure ($p'pqq'$, Pl. XIII.; seen in Fig. 8, Pl. XX.); and in the midst, not far distant, was a second, approached by a few steps, which the bar of a stone wall encompasses, by a writing forbidding a foreigner to go in, under pain of death."

Rem. — See this little wall, Fig. 8. The writing was on the stone blocks seen along on this little wall (J. W. v. 5, 2). The second enclosure is the inner court ($n'noo'$, Pl. XIII.; seen in Pl. XX., Fig. 8).

(§ 5.) "And the inner enclosure ($n'noo'$, Pl. XIII.; Fig. 8, Pl. XX.) had, on the south and north side, three-rowed gates, distant from one

another; and on the beams of the sun (= on the east side) one, the great, through which we passed pure with our wives."

Rem. — "Three-rowed gates" = three gates in a row. I have drawn two in a row, in the inner court, south and north side. So there is one gate on the south side of the outer court, where I have drawn two (see Jewish Wars soon).

(§ 5.) "But, further in than that also, the sanctuary was untrodden by women."

Rem. — We shall see that the women could go into their court, parted off by a wall running between the first north and first south gate of the inner court. Two are seen in their court (Fig. 8, Pl. XX.).

(§ 5.) "And further in than that was a third, where it was lawful for the priests alone to enter in."

Rem. — FOUR individuals are seen in the court of the priests, by the altar, south of it.

(§ 5.) "The Temple (*Naós*, Fig. 4) was in this; and before it was the altar, upon which we burnt whole burnt-offerings to God."

Rem. — This altar will soon be described (J. W. v. 5, 6).

(§ 5.) "Into no one of these three did King Herod pass; for he was prohibited, not being a priest."

Rem. — The three courts are the outer one, where ONE individual stands; the court of the women, where TWO stand; and the altar-court, where FOUR stand. There was a fourth division, where THREE stand (J. W. v. 5, 2; Against Apion, ii. 8).

(§ 5.) "But yet, in the works, he wrought the things about the porches and the outer enclosures; and these, too, he built in eight years."

§ 6. "But, the Temple (Fig. 4) being built through the priests in a year and six months, all the people were filled with joy; and first they returned thanks to God for the promptness, and then also for the zeal, of the king, feasting and celebrating the rebuilding." . . .

§ 7. . . . "The things about the Temple, therefore, were built up in this manner."

§ 1. He again describes the substructure, and speaks of "cutting through the northern wall (*abc*, Fig. 7, Pl. XX.), and that this rock was scarped off by people living after Solomon's time. Robinson sees the scarping, *acb* (R. P. iii. p. 184).

These substructures are now immediately called "foundations."

§ 2. "But they were worthy of such foundations, — even the works upon them: for all the porches were double (see end of this section); and pillars supported them, twenty-five cubits in height, being single stones of the whitest marble; and they were roofed with cedar pannels."

Rem. — "But the roofs were adorned with deep wood-carvings in various kinds of forms" (Ant. xv. 11, 5); viz., the sides of the roofs, under the eaves, on the frieze, between the architrave and coping (seen at the left of Fig. 8, Pl. XX.).

(§ 2.) "And the natural costliness of these, and the fine polish, and the fitting, afforded a sight worthy of mention; while on the outside there was no further ornamenting, either by any work of painting or of sculpture."

Rem. — That is, each side of the two east gates, for instance (Fig. 8), there was no carving or painting on the long porches: the carving was on the court or inside of the porches; viz., under the eaves, on the frieze, as we have twice seen.

(§ 2.) "And they were thirty cubits wide (*bc*, Fig. 1); and the whole circuit of them measured six furlongs, when the Antonia also is included. And the whole court (*p′pqq′o′n′no*, or outer court) under the open air was variegated, being laid with all kinds of stones (Pl. XVIII.). Through this (outer court), as people go forward to the second sanctuary (as they go from *d′* to *e*, Pl. XIII.; or from *b′* to *c*, *f′* to *g*, the second sanctuary being *n′noo′*, Pl. XIII. and XX.), a division-wall of stone is thrown around it, three cubits in height, and very beautifully wrought out; and on it stood, at equal distances, blocks, proclaiming the law of holiness, some in Greek, others in Roman letters, that a foreigner must not pass within the holy; for the second sanctuary (*n′noo′*, Pl. XIII. and XX.) was called holy."

Rem. — That wall and blocks, see in Fig. 8, Pl. XX.

(§ 2.) "And by fourteen steps ($a''f$, Fig. 1, Pl. XX.) was the ascent from the first (from g to h, Pl. XIII.); and it (the court, $n'noo'$, Pl. XIII.) was square above, and was fenced around by its own wall ($o'n'$, $n'n$, no, oo', Pl. XIII. and XX.). Of this (of this inner court, $n'noo'$), the outer height (as fc, Fig. 1, Pl. XX.), although it was forty cubits, was covered by the steps; while the inner (that is, inner height) was twenty and five cubits (ab, Fig. 1): for, it (the outer court, f, Fig. 1, Pl. XX.) being built to the higher (court d) by steps (fa'', $a''a'a$), no longer did the whole within (d) come into view, being covered by the eminence."

Rem. — This all means that the inner court ($u'uu''$, Pl. XIII.) was higher ground, and the outer court ($f'b'd'$, Pl. XIII.) was lower ground; $40 - 25 = 15$ cubits $= 20$ feet or so. Too much, indeed.

(§ 2.) "And, after the fourteen steps (fa'', Fig. 1, Pl. XX.), the distance unto the wall (ab, Fig. 5) was ten cubits ($a''a'$, Fig. 1; or bd, Fig. 5; or, in the first Temple, the distance $a'e''$, Fig. 6, Pl. XIV., = 10 cubits, as before shown), all plain."

Rem. — After the steps (c, Fig. 2, Pl. XIV.) there was a plain space, ten cubits wide (cb, Fig. 2), or eight cubits ($c'd$, Fig. 6, Pl. XIV.) plus two cubits ($a'b$): whence $c'd + a'b = 8 + 2 = 10$ (Ezek. xl. 9).

(§ 2.) "From thence (a', Fig. 1, Pl. XX.), again, other five-step stairs (1, 2, 3, 4, 5; or $a'd$, Fig. 1) led up to the gates, which on the north and south were eight (v, v'', e, e'; g, g', $v'v'''$, Pl. XIII.; but seen in Fig. 8, Pl. XX.); on each, four; and two were on the east (a, c), of necessity."

Rem. — "Of necessity;" because the outer court had a wall ($p'p$, Pl. XIII.), and the inner court had a wall ($n'n$): and two walls, in order to be passed, must have two gates (a, c), "of necessity."

(§ 2.) "For, their own place of worship being walled off for the women on this quarter (TWO individuals stand in the court of the women, Fig. 8, Pl. XX.), there needed to be a second gate (g', Pl. XIII.); and it was cut over against the first (e'; but seen in Fig. 8, Pl. XX.)."

Rem. — These gates (e', g') were "cut;" for the walls (no, $n'o'$) were necessarily cut off at e' and g'.

(§ 2.) "And on the other quarters there were one southern gate (v''', Pl. XIII.) and one northern (v''), through which they led into the women's court ($g'e'nn'$, Pl. XIII.; seen in Pl. XX., Fig. 8: TWO individuals stand in it): for by the others (other gates, v, e, g, v', Pl. XIII.) it was not lawful for women to pass; and neither by their own" gate (singular number) was it lawful "to go beyond the division-wall ($g'e'$, Pl. XIII.; seen in Pl. XX., Fig. 8). Still, however, the place of worship ($g'e'nn'$, Pl. XIII.) was equally free both to women of the country and to those out of the same tribe."

Rem. — "ONE southern gate and ONE northern, through which," *hês*, singular. So "their own," singular, refers to the TWO gates (v'', v''', Pl. XIII.).

After the Romans had overturned the foundations of the Antonia, and thus were in the blank space to the right in Fig. 8, Pl. XX., and "had prepared a broad passage-way up to the sanctuary" (pq, Pl. XIII.), — then they made four mounds against it; "and one was on the northern covered walk, which is between the TWO gates" (v, v'', Pl. XIII.; seen in Fig. 8, Pl. XX.). The covered walk (*'exédra*) is the porch; here the portion between the two gates (v, v'', Pl. XIII., in Pl. XX.; J. W. vi. 2, 7).

Hence the gates of the Temple were in the same places as they were in the time of Ezekiel, — viz., at a, c; v, e; v', g: but, when a court was parted off for the women ($g'e'nn'$, Pl. XIII.), then a new line of gates was cut through at v'', e', g', v''', so that they could have their own gates, and could enter them with or without husbands (Against Apion, ii. 8); while men alone, without wives, and not priests, passed by gates v, e, g, v' (Against Apion, ii. 8); gates a, c, being passed by priests with their wives (Ant. xv. 11, 5).

(§ 2.) "But the part on the west (oo', Pl. XIII.; seen in Pl. XX.) had no gate; but the wall (oo') was built continuous here. And the porches (= step-porches, $bdd'b'$, $dee'd'$, fee', fg, gh, ha, aa', Fig. 2, Pl. XIV.; $aa''ji$, $a'a''j$, Fig. 1, Pl. XIV.; but seen in Fig. 8, Pl. XX.) between

the gates (c and a', Fig. 2, Pl. XIV.; or a' and j, Fig. 6, Pl. XIV.), away from the wall ($cc'c''$, Fig. 2), being turned within (= within the courts: these step-porches run into the courts; as bb', Pl. XIII., runs into the outer court, &c.), before the treasuries (along by $b''t$, Pl. XIII.), were supported by very beautiful and great pillars; but they were simple, and, except for greatness, they were not at all inferior to those below."

Rem. — "Those [porches] below" are the ones that run the whole length of the courts.

§ 3. "And of the gates, nine (v, e, g, v', v'', e', g', v'''; a; Pl. XIII., XX.), were everywhere covered with gold and silver, and likewise their door-posts and lintels; while one (j'), that without the Temple (H), of Corinthian brass, excelled much in honor those covered with silver and gold. And each gateway had two doors; and thirty cubits was the height of each (ba, Fig. 3, Pl. XX.), and the width was fifteen. After the entrances, however, further in, being widened on each side thirty cubits (Fig. 2), they had covered walks (bc, ca', Fig. 2), both in width and length tower-like, and more than forty cubits high (ad, Fig. 2, XX.)."

Rem. — Catherwood sees just such a gate underneath the square hole, HALF WAY to the bridge (Fig. 8, Pl. XX.; R. P. i. 304).

People, then, passed through this subterranean gate, up through the hole mid-way to the bridge (Fig. 8, Pl. XX.), and then entered, if men alone, the further one of the two gates; and if women alone, or with husbands, the gate this way.

Some guard-wall must have been about that hole; for people would otherwise fall in.

(§ 3.) "And two pillars supported each," — each door, — "having the circumference of twelve cubits." Hence diameter = 4 cubits, as we have before proved, = ab, Fig. 2, XX. "And of the others" — other gates — "the size was equal" = the same: "but that" — that gate — "above the Corinthian, opening from the women's court, on the east (j', Pl. XIII., XX.), over against the gate (cdc') of the Temple (Fig. 4, XX.), was much greater; for, being fifty cubits in elevation, it had doors of forty cubits, and the decoration much more costly, on account of the abundant thickness both of silver and gold. And this, Alexander, the father of Tiberius, poured upon the nine gates (v, e, g, v'; v'', e', g', v'''; a; Pl. XIII., XX.)."

Rem. — The nine gates were of the same or "equal size." But gate j', Pl. XIII., XX. (the east gate of the inner, and not the outer court), is the tenth gate, overlaid with "Corinthian brass." — "And the inner enclosure" = court "had . . . on the beams of the sun" = east, "one," = one gate, "the great" (Ant. xv. 11, 5). "And the eastern gate (j', Pl. XIII., XX.) of the inner [court] being of brass, and vastly strong, and shut about evening with difficulty by twenty men, and stayed with iron-bound bars, and having very deep pales let down into the threshold, which was of one entire stone, appeared opened of itself about the sixth hour of the night" = midnight, or twelve o'clock (J. W. vi. 5, 3).

(§ 3.) "And fifteen steps (ab, Fig. 6) led up to the greater gate (j', Pl. XIII., XX.), from the division-wall of the women ($g'e'$, Pl. XIII., XX.); for they (ab, Fig. 6, XX.) were shorter than the five steps ($a'b'$) of the others" = other gates.

Rem. — Calling the steps $a'b'$ = 9 inches each, then steps ab = 3 inches each. Notice that the wives of the priests went up this east gate of the inner court (j', Pl. XIII., XX.; Ant. xv. 11, 5); and for these ladies the steps were less than three inches high, calling a common step = $\frac{1}{2}$ cubit, 1 cubit = $17\frac{1}{3}$ inches $\pm$: "Because the daughters of Zion are proud; . . . going, and mincing as they go, and with their feet tinkle the ankle-chains," Isa. iii. 16. They could take only very short steps, since their feet were fastened to each other with little chains round the ankles. Thus all the gates inside had five steps each, as said also in § 2; while this one (j') had fifteen. But so that 15 steps = 5 steps, as $a'b'$ = ab, Fig. 6, XX.

§ 4. "But the Temple itself (Fig. 4, XX.) lying in the midst (Fig. 8, XX.), the holy sanctuary, was ascended to by twelve steps (cc, Fig. 4). And the front, both height and width, were equal, — a hundred cubits each (bf = aa' = 100 cubits); while in the rear it was narrower by forty cubits ($b''b'''$ = 100 — 40 = 60 cubits):

for, in front, very like shoulders projected on each side twenty cubits ($ab'' = a'b''' = 20$ cubits). But the first gate of it ($c'cd$, Fig. 4, XX.) being seventy cubits in height (cd), and in width twenty and five (cc'), had no doors; for it mirrored forth the invisible and the not-shut-up of heaven."

Rem. — It could hardly do this unless it were an arch, — a royal arch, 75 cubits, or more than a hundred feet high (see the subterranean gateway above, having arches; the golden gate also; the arch of the bridge (Fig. 8, XX.); and the whole substructure (Fig. 7) is full of arches). Its great height would represent the unseen or "invisibility" of heaven, — the arched sky; and, by having no doors, it would represent that heaven (the sky) is "not shut up."

(§ 4.) "And all the front parts were overlaid with gold; and through it (the gate, $c'cd$) all the first house within (eaa') appeared, being very great; and all the [parts] about the inner gate ($c'cd$), shining with gold, astonished the beholders. And the Temple (Fig. 4) being within of two stories, the first house ($b'bf$) lay in front alone, and was continuous in height, stretching up to ninety cubits (bg), and extending in length to fifty (bb'), and projecting" — coming forward — "twenty (cc)."

Rem. — That is, the porch was twenty cubits deep, where, in the first Temple, it was eleven (ak, Fig. 3, Pl. IX.). The front "story" ($b'bf$) had a base of 50 by 20 cubits, and height = 100 cubits (bf).

(§ 4.) "But the gate through the house was overlaid with gold, as I said, — all, and the whole wall about it; and it also had golden vines (v) over it, from which hung down man-long clusters" = 6 feet ±. "Now, the Temple being of two stories, the inner ($a'ae$) was lower than the outer view ($b'bf$); and it had golden doors, fifty cubits in height (cf), and in width sixteen (ff')."

Rem. — These were not swinging-doors: they were the door-like form (cff'), covered by the veil. The doors which swung were seven cubits high (cc''). "And the doors of the Temple were seven cubits in height (cc''), and twenty in width," Jos. Against Apion, ii. 9.

(§ 4.) "And before them, equal in length (cf), was a veil, a Babylonian tapestry" — *péplos*, — "variegated of blue and linen and scarlet and purple, wonderfully wrought." . . .

Rem. — He says that the colors and material had a mystical meaning; which also he gives.

§ 5. "But those passing within (Pl. X.; and XX., Fig. 4), the level part of the Temple received. Of this, therefore, the height was sixty cubits (ae, Fig. 4), and the length equal ($j'n$, Pl. VII.; XX., Fig. 4); and the width was twenty cubits ($j'i'$, Pl. VII., XX.). And the sixty cubits ($j'n$) were again subdivided; and the first part ($j'i'k'k$), being cut off at forty cubits ($j'k$), had in it three works most wonderful, and far famed among all men, — a candlestick, a table, an incense-altar (Pl. X.; XX., Fig. 4)." . . .

Rem. — Ten candlesticks were in the first Temple, as we have seen (Pl. X.). He gives the mystical signification of each "work."

(§ 5.) "And the inmost part was twenty cubits (kn, Pl. VII.; XX., Fig. 4); and it was likewise separated by a veil (ml') from the outer [part] ($kk'i'j'$). And there lay nothing at all in it, but was untrod and untouched, and unseen of all; and was called the holy of holy ($kk'n'n$)."

Rem. — Hence the ark (Fig. 4, Pl. II.) which was in the Tabernacle (Pl. IV.) and first Temple (Pl. X.) was not in the last Temple (Fig. 4, Pl. XX.).

(§ 5.) "And about the sides of the lower temple ($a'ae$, Fig. 4, XX.), separate from one another, were many three-story houses (Pl. XVII.; XX., Fig. 8); and on each side were entrances into them from the gate" — GATE, GATE (Pl. VII., N. and S. 15 chambers). "But the higher part ($b'bf$, Fig. 4, XX.) no longer had these houses, by as much as it was both narrower and higher by forty cubits (gf, Fig. 4, XX.), and plainer, than the lower [part] (eaa'); for thus we gather, that the whole height (fg'), including the sixty cubits from the floor ($g'b$), was a hundred cubits, bg' (= 60) + $g'f$ (= 40) = 100 = bf."

§ 6. "Now, the outward face of it (Fig. 4, XX.), in its front, wanted nothing either to surprise the mind or eyes; for, being everywhere covered with thick sheets of gold, under the

Plate XX.

Fig. 1.—Is a side-elevation (blank) of a gate and porch of the last Temple; $abca''$ is the porch; d' is the gate.

Fig. 2.—Interior of a gate.

Fig. 3.—Exterior of a gate.

Fig. 4.—The last Temple, the central house of Fig. 8, the Naós. The portion $ff'f''$ fell off when the foundation settled at bc, $b'c'$.

Fig. 5.—Ground-plan of a piece of a porch, three rows of round columns, and one of square.

Fig. 6.—Shows 15 steps $(ab) = 5$ steps $(a'b')$, in the east gate of the inner court (Jos. Jewish Wars, v. 5, 3, end).

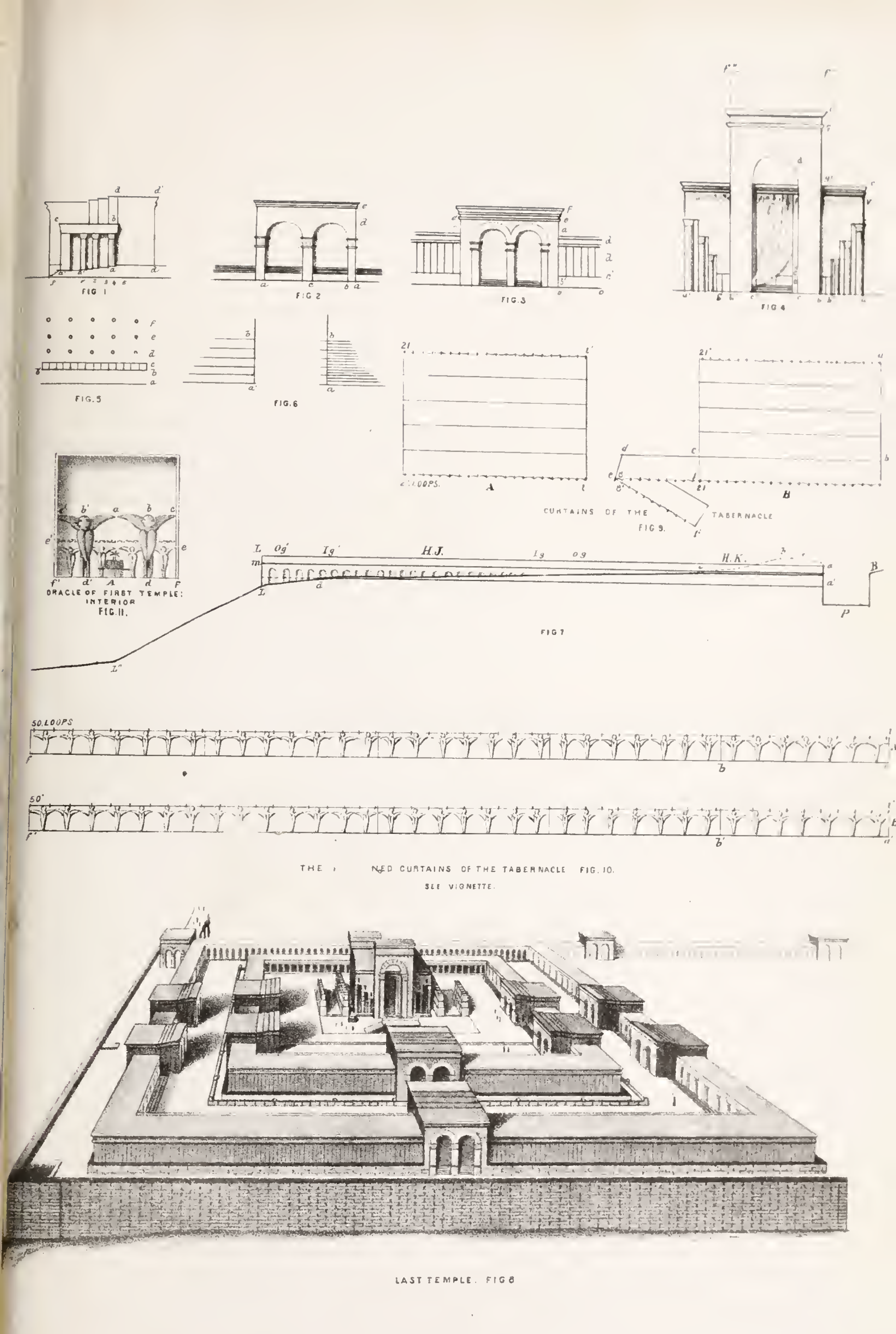
Fig. 7.—Is a section of the Temple-area as now existing. *P* is the great fortress trench, fancifully called the "Pool of Bethesda." At *H. K.* stood the Antonian fortress. The depth of this trench = height of south wall $LL' = 76$ feet; width = 130 feet; length = 1,066 feet, cut into the solid rock.

Fig. 8.—Is the last Temple-group: ONE is seen in the outer court, into which all, even foreigners, could go; TWO stand in the court of the women; THREE, in the court of the pure Jews, males; FOUR priests are in their court; FIVE are on the bridge leading to Zion.

Fig. 9.—The roof-curtains of the Tabernacle, seen at *G*, q'''', Fig. 1, Pl. II.

Fig. 10.—The festooned, colored curtains of the Tabernacle, Fig. 7, Pl. II. and IV.

Fig. 11.—The interior of the holy of holies of Solomon's Temple: the door of it is open in Pl. X.



LAST TEMPLE. FIG 8

LAST TEMPLE.

GATES & SUBSTRUCTURE.

PL XX



first rising of the sun it darted back a most fiery gleam, and caused those, who forced themselves to look, to turn away the eyes, as if from the beams of the sun itself. To strangers, however, who were approaching from afar, it (Fig. 4, XX.) appeared like a mountain full of snow; for, wherever it was not covered over with gold ($b'bf$), it was most white. And on the roof (e) it held up sharpened spikes, so that it might not be defiled by any bird lighting down upon it."

Rem. — GREAT birds, called by the smell of burnt flesh (?) burning on the altar (Fig. 8, XX.). Little birds could light on the SIDE of a vertical wire even.

(§ 6.) "And some of the stones in it were five and forty cubits in length, in height five, and in width six. And before it was the altar, fifteen cubits in height, and in width and length extending equally, fifty cubits each. And it was set up four-square, presenting horn-like corners; and from the south an ascent sloped gently upwards upon it. And it was made without iron, and iron never touched it. And there inwreathed both the Temple (Fig. 4) and the altar (Fig. 8, XX.) a certain beautiful stone and elegant little wall, as much as a cubit in height, which kept the people a little off from the priests."

Rem. — See this little wall in Fig. 8, XX., enclosing the altar: FOUR priests are in its enclosure. The division-wall of the women runs between the TWO and the THREE individuals, across the court, from right to left, connecting two gates. Since the priests came in at the east gate, hence there was a little gate in the division-wall of the women, between j' and R, Pl. XIII.

What else follows need not be copied. We turn to Josephus, Against Apion, and then close this little work.

Most of § 5, all of § 6, § 7, § 8, and the first third of § 9, book ii., of Josephus, Against Apion, are wanting now in the Greek; and the lost portions are supplied by the ancient Latin versions.

In § 8 is a further notice of the Temple and courts, as follows: —

(§ 8.) "All, then, who have seen the construction of our Temple, and the untransgressible integrity of its purity, know what it was."

Rem. — "TEMPLUM," here, means the whole Temple-group, of house (*Naós*, Fig. 4, XX.), and its courts (*Hierón*, Fig. 8).

(§ 8.) "For it had four courts in its circuit, and each of these had its own proper guard according to law."

Rem. — "PORTICUS," porches, I have rendered "courts," because that is the meaning of the word here.

"IN CIRCUITU," here, and the Greek *'en kúkloi* (Ant. xv. 11, 3), do not mean that the courts were circular; for they are called square, *tetrágonos* (Ant. xv. 11, 3), each of the four sides =one furlong: same: "TET." (J. W. v. 5, 2).

(§ 8.) "Into the outer [court], therefore," where ONE stands (Fig. 8, XX.), "there was leave for all, even foreigners, to enter;" . . . "but into the second court [*porticum*]," where TWO stand, "all Jews entered, and their wives." . . . "Into the third," where THREE stand, "males of Jews, when clean and purified; but into the fourth," where FOUR stand, "priests clad in priests' garments; but into the sacred recess (*adytum*, see p. 99)," where the ark is seen through the door (Pl. X.), "the chiefs of the priests only, girded with the proper garments." "There were placed in it only the altar," of burnt-offering, *altare* (Fig. 8, XX.), "table, incense-altar [*thuribulum*], candlestick (Pl. X.; XX., Fig. 4)."

Rem. — This *thuribulum*, "a censer," is here the altar of incense, because that is what stood between the two rows of candlesticks (Pl. X.). It is that altar of incense on whose right or south side the angel stood (in Luke i. 11) in "the *Naòs* (Temple, Fig. 4, XX.) of the LORD," equivalent to "JEHOVAH" (ver. 9).

There is no proof that the Lord ever went into the inner court (*n'noo'*, Pl. XIII., XX.) after He became a man. There is proof that He went NOT in thither. He says that He "always taught in the *Hieròn* (court), where all the Jews come together." We always find Him with the multitude, who could only enter the outer court. The woman taken in adultery could not enter the court of the women in the inner court. The "pinnacle of the Temple" (Matt. iv. 5; Luke iv. 9) is the pinnacle of the *Hierón* = court, not of the *Naós*, house (Fig. 4, Pl. XX.). But

neither the house nor the courts had any pinnacles. *Pterúgion* is, properly, *a little wing*, *winglet* (Sept. for KANAPH, Num. xv. 38; 1 Sam. xxiv. 5). But in Isaiah we have, "The four *corners* (marg. *wings*, KANAPH) of the earth," Isa. xi. 12; so Isa. xxiv. 16. "From the *uttermost part* (marg. *wing*, KANAPH, *ptérux*, *pterúgion*) of the earth."—"The four *corners* (wings, KANAPH, *pterúgion* = quarters) of the land," or "earth," Ezek. vii. 2. The wings are on the side of the body; and hence, as we have seen, they denote the sides, or quarters, east, west, north, and south, of the earth. Hence, certainly, we are to read: "Then the Devil taketh Him into the Holy City, and setteth Him on the side of the sanctuary (at L, Fig. 7, Pl. XX., Og'—Og, being the sanctuary), and saith unto Him, . . . Cast thyself down" (from L to L', LL' being = 76 feet, as measured by Catherwood in Robinson's "Palestine," i. 284, foot-note, edition of 1856). By "taketh Him," not "taketh Him up," I understand that he induced Him to go thither; and as He passed along the substructures, outside of the outer court, he tempted Him to cast Himself down at some point L (Fig. 7, Pl. XX.).

Pterúgion, therefore (*winglet*), is diminutive in form, but not in signification (comp. *'eríphia*, "kidlings," Matt. xxv. 33; *'arníon*, "Lambkin," as the Lord is always called in Revelation), and is equivalent to *quarter*, *side;* here, south or east side of the outer court, Og'.

WEIGHT OF COPPER IN JACHIN AND BOAZ;

Fig. 1, XII.; and Pl. VI.

Height of pillar = 27 cubits; diameter = 4 cubits; thickness = $\frac{1}{6}$ cubit: whence $3.1416 \times 3\frac{5}{6} \times \frac{1}{6} \times 27 = 54\frac{1}{5}$ cubic cubits = 163 cubic feet ($\pm$) of metal in one pillar (bg, Fig. 3, IX.).

Cubic inches in one cubic cubit = 5184 ($\pm$); weight of one cubic inch of cannon-metal (90 per cent copper and 10 per cent tin, specific gravity 8.8; a metal similar to ancient bronze) = 2220 grains, as I learn from Booth, melter and refiner at the United-States Mint, Philadelphia; and 7000 grains = 1 lb: whence $(5184 (\pm) \times 2220 \times 54\frac{1}{5}) \div 7000$ = 44 tons $1108\frac{1}{2}$ pounds ($\pm$), weight of one pillar. Hence Jachin and Boaz together weighed 89 tons, 217 pounds ($\pm$).

Diameter of laver = diameter of pillar (ee' (Fig. 5, XII.) = $(^{\text{V}}_{\text{A}})$, Fig. 2); height of laver = 5 cubits ($a'e$, Fig. 5). Hence 5 lavers and their bases = Jachin, and 5 = Boaz, in weight ($\pm$).

Thickness of molten sea (Fig. 4, XII.) = thickness of pillar (av, Fig. 2).

Thickness of brazen altar (Fig. 7, XII.), not given, = thickness of sea, or pillar (?). Whence the sea, with its oxen, would weigh a little less than one pillar, and the altar considerably more than one.

Thus the fourteen (14) large bronze castings of Solomon's Temple weighed about 270 tons: "And Shelomoh left [the weight of] all the vessels (the fourteen great castings, altar-hods, shovels, and sprinkling-basins for the blood), because it was exceeding exceeding much. The weight of the copper was not sought," 1 Kings vii. 47, p. 53.

These pillars are described as cast in three pieces each, — namely, in a shaft (bc, Fig. 3, IX.) 18 cubits high, weighing 30 tons; a net-chapiter (cf), 5 cubits high; and a lily-chapiter (fg), 4 cubits high.

I learn from casters, that the core and whole inside of the mould must have been baked perfectly dry, or else the pillars could not have been cast; also that they would be poured off, at our day, at the bottom: a "gate," or hole, would be made in the earth, outside of the mould, running down to the bottom of it, so that the melted metal would flow first into the bottom of the mould, rising up to the top, carrying the air and scum up ahead of the molten mass.

The casters seem to have chosen the Plain of the Jordan, in order to get soil deep enough to sink their casting-pits in. 1 Kings vii. 46: "In the Plain of the Jarden the king cast them, in the THICKNESS (MA"ABHEH) of the ground." Gesenius reads, "In the COMPACT soil, probably clayey." But we have, "My little finger shall

be THICKER ("ABHAH) than my father's loins," 1 Kings xii. 10. "Thou art waxen fat, thou art grown THICK ("ABHAH)," Deut. xxxii. 15. "And the THICKNESS ("OBHI) of it (Fig. 4, XII.) was a handbreadth (*ab*, Fig. 5, XIV.)," 1 Kings vii. 26. "And the THICKNESS ("OBHI) of it (Fig. 1, XII.) was four finger-breadths (*ab*, Fig. 5, XIV. ; *av*, Fig. 2, XII.)," Jer. lii. 21.

For the shaft, therefore (*bc*, Fig. 3, IX.), they sunk a pit twenty-six (26) feet deep (±) ; and in this THICKNESS of the crust of the earth they cast the shaft of one pillar, and so on.

GOLD. — The whole INSIDE of the Temple (Pl. X.) was overlaid with gold. It was thick enough to be nailed on (with gold nails, 2 Chron. iii. 9). Hence it was not gold-leaf, but sheet-gold. It was thin enough to be fitted in around the carvings, 1 Kings vi. 35, p. 45. It was "cut off" (and was hence of some thickness), namely, from the door of the nave (the great door in Pl. VI.) and from the inside pillars (Pl. X.), and sent to the King of Assyria, in the hope of preventing him from coming against Jerusalem. This, with other treasure, was sent to him, 2 Kings xviii. 16. Hence the gold was of considerable value (?).

The hinges of the nave-door (Pl. VI. ; and *ji*, VII.) and oracle-door (*r″rr′*, Fig. 2, IX. ; and *m″*, VII.) were of gold, 1 Kings vii. 50 ; namely, the EYES, or hole-parts, of the hinges (POTHOTH). These would come in sight inside of the Temple (Pl. X.) ; and hence needed to be of gold, in order to correspond to the gold-lining of the interior. But the pivots were of wood (?), at the corners ; that is, the wood of the doors extended up and down into pivots (?), as in some stone doors found in the East.

IRON, besides being used for nails and bars in the gate-doors (*a′ab*, Fig. 4, XIV. ; *a′*, *e″*, *j*, Fig. 6 ; 1 Chron. xxii. 3), was necessary, for nails, in securing the wood-lining to the plates (at *n′*, *n*, *m′*, *m*, &c., Fig. 2, IX.) and in the floor-boards (*jj″*).

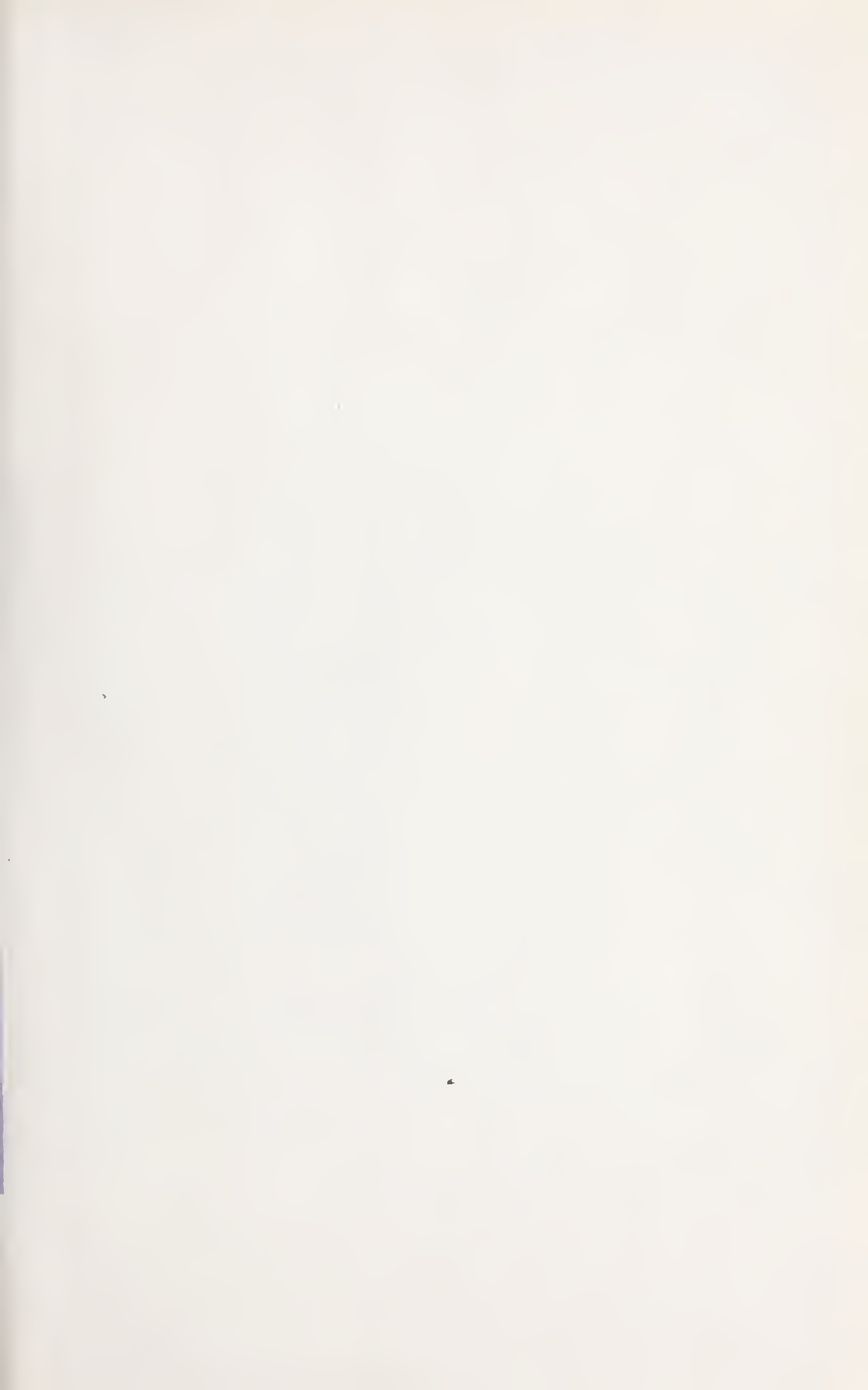
Finally, a house built like Solomon's Temple (Pl. X.), as soon as the long timbers (*n*, *m″*, Fig. 3, IX.) decayed, would fall to pieces ; and no one could tell what its architecture had been. Hiram was, further, a Tyrian architect : and if they built houses in Tyre like the Temple, House of the King, and Solomon's private house (1 Kings vii. 8, p. 46), all of which we have seen were similar, then Tyrian architecture would not come down to us ; and where is it ? Hiram, besides, was "of the tribe of Naphtali" (1 Kings vii. 14), and hence was an Israelite ; so that "Tyrian architecture" may mean (?) no more or less than Jerusalem architecture, Solomon's-Temple architecture, or architecture of private royal (at least) houses in Jerusalem. Compare "Shushan the palace" (Neh. i. 1), equivalent to lily-palace ; and see Pl. VIII., and Fig. 2, 3, XI., which are full of SHUSHANS ("lilies"), on the heads of the pillars, — the lily-chapiters, 1 Kings vii. 19, 22. So, too, "the city Shushan," mentioned in the same verse with "Shushan the palace," in Esther iii. 15, is a city full of buildings, having triple colonnades of lily-crowned columns (?), or named from the lily-palace of the king (?). The house of the king (Pl. XI.) is called by the same term, BIRAH (palace, fortress) in Neh. ii. 8. ADYTUM, p. 97, § 8 = the ORACLE, or holy of holies (*kk′n′n*, Pl. VII. ; but in Fig. 4, XX.). Josephus gives the name ADYTUM to the holy of holies of the first Temple (*kk′n′n*, VII.), in Ant. VIII. III. 3, *thrice ;* VIII. III. 7, *once ;* VIII. IV. 1, *twice ;* and to the holy of holies of the Tabernacle (*gg′i′i*, Fig. 1, XIX. ; and IV.), in Ant. III. VI. 4, *twice ;* and III. VI. 5, *once.* Hence, also, in Jos. con. Apion, II. 8, p. 97, *once.*

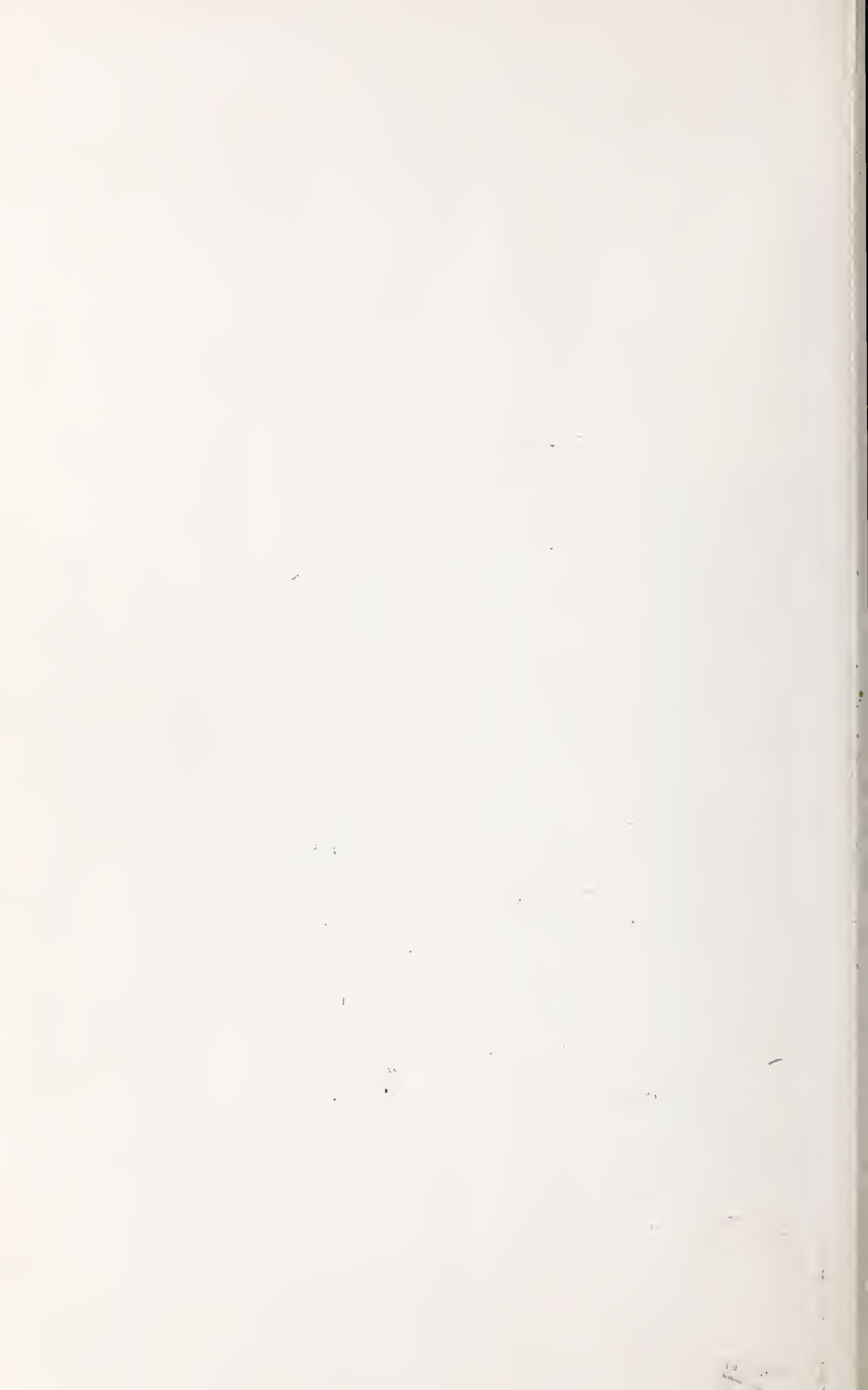
THE END.





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